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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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Another List of 25 Religious Books

Dr. Keyser Says:



Fifty-three so-called "leaders" in this country, in co-operation with the School of Education of Northwestern University, Evanston, Ill., have published a list of what they call "the 25 best religious books." All of them, I regret to say, are liberalistic. Some of them, indeed, are distinctly radical, controversial, rationalistic in their treatment of the Bible, and scornful in their attitude toward orthodox Christianity.

With the help of several well-known Chris-

tian scholars, I have assembled another list of twenty-five religious books of a different character, all of them positive, constructive, evangelical, and loyal to the historic Christian faith revealed in Jesus Christ and His Holy Word. For the strengthening of true faith in these critical times, and especially for spiritual inspiration and uplift, these books are recommended. Many other works just as cogent and helpful might have been cited, but the list has purposely been limited to twenty-five.

- M. B. Thomas: *The Biblical Idea of God* (Scribners, \$1.50).
 C. E. Macartney: *Twelve Great Questions About Christ* (Revell, \$1.50).
 A. M. Hodgkin: *Christ in all the Scriptures* (Pickering & Inglis, \$1.25).
 J. R. Smith: *The Holy Spirit in the Gospels* (Macmillan, \$2.25).
 J. A. W. Haas: *The Truth of Faith* (United Lutheran Pub. House).
 W. E. Vine: *The Divine Inspiration of the Bible* (Pickering & Inglis, 95c).
 J. A. Faulkner: *Modernism and the Christian Faith* (Meth. Book Concern, \$2.75).
 J. G. Machen: *The Origin of Paul's Religion* (Macmillan, \$1.75).
 W. W. Hamilton: *Sermons on the Books of the Bible* (Doran \$1.75).
 F. C. Beardsley: *The Miracles of Jesus* (American Tract Society, \$1.25).
 C. B. McAfee: *The Christian Conviction* (Macmillan, \$2.00).
 L. S. Keyser: *The Problem of Origins* (Macmillan, \$2.00).
 J. A. Huffman: *Progressive Unfolding of the Messianic Hope* (Doran, \$1.50).
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 M. H. Fischer: *The Story of Jesus* (United Lutheran Pub. House, \$1.25).
 R. D. Wilson: *A Scientific Investigation of the Old Testament* (Sunday School Times Co., \$2.00).
 R. J. Cooke: *Did Paul Know of the Virgin Birth?* (Macmillan, \$1.50).
 P. Mauro: *The Chronology of the Bible* (Hamilton Bros., \$1.00).
 H. E. Dana: *The Authenticity of the Holy Scriptures* (Doran, \$1.00).
 W. A. Squires: *Psychological Foundations of Religious Education* (Doran, \$1.25).
 C. M. Jacobs: *The Story of the Church* (United Lutheran Pub. House, \$2.00).

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CONTENDING FOR THE FAITH: Essays in Criticism and Positive Apologetics. Net, \$2.00. This work is a defense of the evangelical faith—"the faith once for all delivered." While it is positive in character, it also gives an exposé of the radical Biblical criticism and the errors of scientific speculation. Dr. Robert Dick Wilson gives it a strong recommendation.

THE DOCTRINES OF MODERNISM: Its Beliefs and Misbeliefs Weighed and Analyzed. Paper bound, 40 cents. In this book Dr. Keyser enters right into the heart of the present theological controversy. He believes that evangelical truth should be vindicated against the many gainsayers of the day. The Modernists whose works he brings to the bar are Harry Emerson Fosdick, James Moffatt, Shailer Mathews, Dean Charles R. Brown, Henry Van Dyke and Charles C. Morrison, Editor of *The Christian Century*.

People who desire to be posted in regard to the present conflict should read these books.

Frank J. Boyer, Publisher, Reading Pa.

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EDITORIAL

The Soul's Awakening



EW paintings have exercised a larger influence than "The Soul's Awakening." It has been copied by many artists. It has been duplicated in engravings and by lithograph until all over the world it has been introduced as an influence to awaken a love of the beautiful and the virtuous. The artist has wonderfully presented the ideals of virtue: aspiration, a passion for truth and goodness in God. The Soul's Awakening is not accomplished by any merely naturalistic process, but by a supernatural influence wherein God asserts Himself in creative, regenerative, transforming, beautifying power. The Soul's Awakening contemplates personality reaching upward, looking upward, with a longing aspiration to know and fulfill God's will. God Almighty has a program for every individual personality. To discover and parallel that program is the chief obligation of the Christian.

Mr. R. M. Jones, in his *Social Law in the Spiritual World*, says "Nobody is born a person. Personality is not a primitive possession; it is slowly achieved." We may not agree with this definition or assertion, but we may recognize that it contains an important truth. We would rather assert that every individual is born a person, but not an ideal person.

One of the gladdest facts regarding personality is that it is capable of almost immeasurable unfolding. The counterpart of this is to be found in the sad fact that the personality of each human being may be arrested in its development and utterly fail to realize the higher and holier self.

At the beginning, personality is more potential than real. Let us recognize, however, that every quality, every power which in life may find expression, is germinally present at the beginning, but can never be unfolded or fully perfected without a definite work of Grace.

The actual self and the actual person present boundless opportunities for growth in goodness, but this growth is not realized without definite contact with God. Human personality is of such inestimable worth to God and to the Kingdom of God, that any neglect of it is sinful and fatal.

In the ordinary pursuits of life it is a great encouragement to conceive of ourselves in the process of unfolding, and with vast powers for the moment dormant, awaiting only the touch of God and the appeal of opportunity to come into active operation and thus to become serviceable to the world. To an aspiring person, working hard for success, all this is cheering and stimulating. All the forces which go to make success possible may be discovered and applied to the problem immediately at hand.

If this is true in the lower pursuits of life, how much more gratifying and satisfying it is in those higher aspirations which move not upon the ordinary plane of ambition, but which move in a perpendicular line upward, seeking only to follow the call of the Infinite, higher and ever higher. To become conscious of a possible self almost immeasurably beyond what has already been realized, is the ground for great rejoicing, and is more satisfying than the discovery of a continent.

One of the singular effects of a contemplation of the perfect personality of Jesus Christ is that it encourages and does not discourage or dishearten us. Now, strange to say, this is not true when we think of human personalities of exalted type. We are often more or less depressed as we contrast our own meager attainments with those of the conspicuous intellectual lights who have done most for human advancement. Why the difference? Evidently because though in its perfection, Christ's life is infinitely removed in its beauty and holiness from the most perfect human life, it has within

itself a power of *self impartation* which cheers and assures us. If Christ were not absolutely perfect, we might admire but we could not worship Him. In the process of our worship, our adoration, we steadily realize more and more of the very qualities which stand out so conspicuously beautiful in Him.

Potential personality is awakened by various revelations which startle and command the soul. One may move on for a long time with comparative indifference to the claims of personal obligations, accepting things as they come, moving along in the channels of circumstance, with only a vague consciousness of his power to do and to be.

Sometimes with the suddenness of an explosion a vision is presented of a greater, better self, which one may become. Such is the experience often in Christian conversion. Some new appeal to service often awakens and arouses the soul to determined activity. Many times the performance of some unexpected task brings to us a revelation of abilities which we had no idea we possessed. The call of human need suddenly rushes in upon us, and we are compelled to assume a role we had no thought would ever be ours. We are successful. We are unexpectedly upon a level far above what we had ever occupied in practical achievement. We begin to discover ourselves. There is a wonderful joy in such a discovery.

A farmer in a mountainous district cultivating the little bit of soil which offered itself for the purpose, had no dream that wealth could possibly be right at hand. One day he picked up a bit of metal and discovered it to be gold. It led him to an investigation which today places him among the men of vast wealth. Such a discovery as this is nothing compared with the awakening from indifference and somnolency to a discovery of a new self, able to engage in the noblest and greatest undertakings with an assurance of success.

How many young people there are who have been aroused to the crying need of humanity, the appeal of human suffering, the demand for sympathy and guidance, but who have never dreamed that in *their own* personalities there was that which would successfully meet and answer the world call for help. A young man may know perfectly well that so far as he has tested out his personal ability there is nothing in him which would warrant his proffering his services for the difficult and delicate task involved in the Christian ministry. One day he comes to himself. He finds a real self he had never known before, a self that was responsive to the best, a self whose receptivity to divine

things gives promise of an ever greater self. Having made this discovery, he breaks away from present engagements and invests himself for God and humanity in whatever new duty may be entrusted to him.

Now, in a lesser degree this applies to every man, whatever may be his avocation. The very humblest personality may discover in himself or herself an endowment, the worth of which he had never realized until some rich experience reveals how God can use whatever is fully committed to His care. We are invariably rewarded when we honestly undertake an exploration of our own personality. When we really discover our true selves, in relation to our other selves, we marvel at our ignorance and indifference concerning that wonderful fact, the fact of "myself." It is when we discover ourselves as related to the responsibilities and obligations of life that we begin to realize our possibilities under God, and are filled with an abounding hope.

The disciples of Jesus need a greater encouragement in the employment of God-given talents, usually only half appreciated. We will never realize the best until every member of every church assumes the role of an evangelist. We have often undertaken to lay upon others the responsibility for building the Kingdom, but it is doubtful if Christian ministers have with real seriousness cheered on and applauded the average worker.

Have we sufficiently appreciated how people of even very mediocre talent, as the world measures it, may, under God, become powerful agencies for the reclamation of the lost, and the encouragement of the saved? It is probably true that the employment of paid specialists in church life and work has done much to discourage and disparage the unused talent already existing in the church.

We are depending too much upon human ability and too little upon Divine ability. We are failing to employ a vast deal of talent right at hand, but which has never discovered itself because never encouraged to express itself. The fact is, we do not begin to know what God is ready to do with the people whom we call ordinary people. There are no ordinary people in God's estimation. We must awaken a new self-confidence, which, while being humble, will become usable. A little encouragement will change scores of people from mere camp followers to efficient soldiers in the army of the Lord. Instead of lamenting that we are unable to employ paid workers in many of our churches, let us use what we have to greater advantage.—A. Z. C.

Faith and the Faith

FAITH as conceived in the New Testament is the characteristic idea of Christianity. When employed in a subjective sense, as is usually the case, it is used either in the sense of "fidelity," "integrity," or the sense of "trust," "reliance." When employed in an objective sense, as happens in a few instances, it is used in the sense of "creed" or body of truth which is trusted or relied upon, or which warrants such trust and reliance. As employed in an objective sense, it means "The Faith," and is virtually synonymous with the word Christianity.

Inasmuch as the word "faith" is, relatively speaking, used but rarely in the sense of "fidelity" or "integrity," and more particularly, inasmuch as this use of the word is relatively unimportant or at least uncommon in our present-day speech, we leave this employment of the word out of consideration in this connection. In the Scriptures in the vast majority of cases, "faith" means trust or reliance, with God or His Son Jesus Christ as the object—expressed or implied. In some instances, however, as we have said, "The Faith" is used as practically a synonym for "Christianity"—a usage that since the Scriptures were written has become rather general. When therefore we speak of "Faith and The Faith" we have in mind on the one hand the self-commitment of the soul to Jesus Christ as Son of God and Saviour of the world and on the other that body of facts and doctrines that constitute Christianity.

The Christian is invariably one who *both* holds "The Faith" and has "faith." We emphasize the word "both" because it is possible to hold "The Faith" without having "faith." There are those today who also maintain that we can have "faith" without holding "The Faith." Obviously such is not the case. No doubt one can have "faith" while holding very inadequate and even more or less mistaken conceptions of "The Faith," but some knowledge of "The Faith" there must be before it is possible to exercise "faith." "Believe on the Lord Jesus Christ and thou shalt be saved," is the assuring promise of the Scriptures, but how can a man possibly believe on the Lord Jesus Christ unless he has some knowledge of who and what Jesus was and is. But while we reject that intellectualism that is characteristic of so much "modern thought," we freely admit and indeed would stress the fact that a man may hold "The Faith" while lacking the faith that saves. This

is in substance what James had in mind when he wrote the well-known passage in the second chapter of his epistle. It has often been alleged that in this passage James contradicts Paul. That is because men have overlooked the fact that James had in mind "The Faith" rather than "faith." As an eminent scholar puts it: "The kind of faith which James pronounces insufficient is the kind of faith which the devils also have; it is a mere intellectual apprehension of the facts about God and Christ, and it involves no acceptance of those facts as a gift of God to one's own soul. But it is not that kind of faith which Paul means when he says that a man is saved by faith alone. Faith is indeed intellectual; it involves an apprehension of certain things as facts; and vain is the modern effort to divorce faith from knowledge. But though faith is intellectual, it is not only intellectual. You cannot have faith without having knowledge; but you will not have faith if you have only knowledge." James stresses the futility of orthodox belief without life, Paul the necessity of the self-commitment of our souls to the Saviour if we would receive "life and peace." Whether dealing with our own souls or the souls of others, we should never forget that the real, in distinction from the supposed, Christian always *both* holds "The Faith" and has "faith" in the senses indicated.

While then "The Faith" may be held where there is neither good works nor purity of life, it cannot be said too strongly that where "faith" exists, these things will become increasingly manifest. James put it none too strongly when he said, "Even so faith, if it have not works, is dead in itself." Christ came to save us *from* our sins, and there is something fatally wrong with the faith that does not lead to a more Christ-like life. As the scholar whom we have already quoted says, "Christianity may provide a satisfactory world-view, it may give men comfort and happiness, it may deprive death of its terrors, it may produce the exaltation of religious emotion; but it is not Christianity unless it makes men better."

Again, while it is vital to the very existence of "faith" that there be some knowledge of "The Faith," it is important to realize that "faith" will thrive only as this knowledge is adequate. Other things being equal, "faith" will be rich and strong as knowledge is adequate. We must grow in knowledge if we would also grow in grace. It was because Paul knew, because he had intellectually grasped

Him in whom he had put his trust that he faced the future with such calm assurance. Defective or inadequate knowledge is at the root of much weakness of faith. All effective workers in the up-building of the kingdom, following the example of Christ and his apostles, have attached large importance not only to sound, but to adequate teaching. Those who minimize the importance of purity and adequacy of doctrine are unconsciously, if not consciously, opposing the growth and development of the Christian life. Doctrines are not ends in themselves. They are not life. Nobody claims it. They are, however, indispensable conditions of life. This explains our zeal for sound doctrine.

Both "The Faith" and "faith" are gifts of God. But while "The Faith" is already given to all, and is being made available for all, "faith" is an experience wrought in the individual soul by the Holy Spirit. "The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling." The obligation to make "The Faith" known to all men has been laid upon us, but to create "faith" in the souls of men is beyond our power. Only as the Holy Spirit opens blind eyes, only as He "persuades and enables," do men receive and rest upon Christ alone for salvation, as he is offered in the Gospel. Ultimately salvation is the work of God and of God alone. Prayer is

an instrument much used in all effectual evangelistic effort.

The primary task of those who have "faith" is to bear witness to "The Faith." Our witness will be effective in proportion as we adopt "The Faith" by our lives, but we must not content ourselves with trying to live truly Christian lives, important and indispensable as this is. "Ye shall be my witnesses" is the ever-insistent demand of our ever-present Lord. Such witnessing includes exposition, defense and propagation. Exposition is not enough. We must defend "The Faith." It is sheer disloyalty to Him who loved us and gave Himself for us not to resist and oppose those who would exterminate the faith that is Christian. We cannot forego the intellectual task of convincing the world that there is such a thing as the Christianity of the New Testament, and that that thing is true and of priceless value. Even exposition and defense, however, is not enough. We must extend and propagate "The Faith." We must beseech men on behalf of Christ that they be reconciled to God. The task of the Christian Church will not have been completed as long as there are those on earth who are ignorant of or have mistaken conceptions of "The Faith," and as long as there are those who have not "faith," the faith that saves because it receives and rests upon Christ alone for salvation.—D. S. K.

Some very Doubtful Benefits



WRITER in what is perhaps the most radical infidel sheet in this country, if not in the world, recently expatiated on the "benefits arising from the adoption of the mechanistic theory of Life." We shall give a few choice quotations from this article just to show how feebly people think when they are unwilling to accept the directions of the Word of God. Here is the first:

"The human species, like all other organic species, is the product of mechanistic (atheistic) evolution, and to say that it is the product of *intelligent* forces and processes, while other species are the results of purely mechanistic processes, is either muddled thinking or gross ignorance of the methods of evolution according to our present knowledge. We cannot account for man's existence on the earth unless we attribute it to the same mechanical processes which have produced all other living things."

We have quoted literally even to the word in parenthesis and italics. Thus we see how mechanism, atheism and evolution are bound together by the infidel. This writer argues that the mechanistic theory is not debasing. Then he goes on to prove his position by showing what this theory destroys.

"First, belief in the immortality of the human race. No consistent mechanistic evolutionist can believe that the human race will continue to exist forever."

But then, he argues, the annihilation of *genus homo* is so far off that none of us today need to worry about it. Just make the best of life now, while you have a chance, and don't trouble about future generations, especially those who may come a million years hence! A most altruistic philosophy!

"Second," he continues, "it disposes of belief in the immortality of the individual's conscious personality. When an evolutionist affirms belief in immortality, it is a sign that he has

iled to grasp the evolutionary process *in toto*, to apprehend the mass of absurdities to which such a belief infallibly leads. The genuine evolutionist is not a believer in human immortality."

There! the so-called Christian and theistic evolutionists—Fosdick, Merrill, Conklin, Osborn, Newman, *et al.*—are being paid in their own coin by being virtually called "ignorant."

"Third, the mechanistic view destroys belief in a personal God, a Creator and Ruler of the universe, not because those who hold this view wish to do so, but because there is nowhere in the universe any proof of his existence."

Here we see that the infidel uses the evolutionary theory to uphold his atheistic view. All theists do the same. We challenge any one to cite an exception. Note again:

"Fourth, it destroys the conventional idea of

the freedom of the human will, and thus confers another blessing on mankind . . . But the mechanistic conception of evolution, to which every consistent evolutionist must adhere, is incompatible with a belief in the freedom of the will."

That seems to be the way evolution works with many classes of minds. We call the attention of its adherents to the conclusions of a leading unbeliever who seems to hate Christianity and the idea of a God with a bitter hostility. But it is difficult to see how the elimination of the immortality of the soul, the doctrine of God, and the tenet of human freedom is going to bring about any "benefits" to the human race. Take them out of human life, and you cancel the finest things, the very things that make life in this world worth while.—L. S. K.

The One Hundred and Twenty-first Psalm



ANY generations of God's people have been consoled and heartened by this psalm. Its author was a profoundly religious man, one to whom God was the great reality. Moreover, to him God was not an object of fear and dread, but rather one to whom he turned with greater confidence as the source of his peace and the ground of his confidence. What an exalted and uplifting conception of God finds expression in this psalm! How little it has in common with that cold and unsatisfying conception that most men apparently have!

We do not know the circumstances under which this psalm was penned. Whatever his outward condition, it is clear that the writer had been the victim of at least temporary dependency. He wrote out of a consciousness of his own helplessness. "From whence shall I come my help?" (Revised Version) is a cry that comes from the depths. In the midst of such anguish as try men's souls, however, he turns his eyes toward the hills of Jerusalem, where in the temple in which Jehovah was enshrined, and this led him to bethink himself of that God whom for the time being he had forgotten. That was all that was needed to enable him to make the triumphant reply, "My help cometh from Jehovah, who made heaven and earth." When he gives fuller expression to the ground of his confidence: "He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel will neither slumber nor sleep. Jehovah is thy keeper; Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, nor the

moon by night. Jehovah will keep thee from all evil; He will keep thy soul. Jehovah will keep thy going out and thy coming in from this time forth and forevermore."

The key-thought is that of Jehovah as our keeper. This thought is iterated and reiterated. Six times Jehovah is spoken of as the keeper of the individual or of Israel. It was this conviction—the conviction that he who watches over us neither slumbers or sleeps—that heartened and encouraged the psalmist amid the trials and perplexities of his mortal life. And to how many in all ages has the same conviction brought comfort and strength.

Most men apparently do not share the psalmist's conception of God. There are many to whom God is little more than the first great Cause. As thinking men, they realize the need of God to account for the existence of the universe. And so they hold that infinite ages ago God created the original world stuff with its potentialities, but that all subsequent development has been the evolving, the unfolding of what was contained in germ in that original stuff. According to these, God's activity ceased with that first act of creation; since that time things have gone their way for all practical purposes as though God did not exist. It is clear that such a conception is far removed from that of the psalmist. Such do not think of God as their keeper and protector. God, for them, is an absentee, a far-away reality, quite uninterested in what befalls them. It is obvious that there is no place in their thoughts for Christianity with its doctrine of an incarnation,

its belief that God's own Son tabernacled among us; no place for the thought that as a father pitieth his children so the Lord pitieth them that fear Him. These cannot believe that the Bible contains a revelation from God because that would imply an interest in us on God's part that simply does not exist. According to these, we may surmise and speculate, but we can have no certain knowledge concerning eternal verities, concerning such questions as, Whence did we come? Why are we here? Wither are we going? Such a view is little better than blank atheism. It may in some degree satisfy the intellect in its search after a first cause, but it leaves the heart cold and dejected. How can we suppose that God exists and yet suppose that he takes no real interest in the creatures of his hands?

There are others whose conception more nearly approximates that of the psalmist and yet which falls far short of it. They do not hold that God's activity ceased, and yet for them also God is in large degree an absentee God. They think that God's attitude toward the world is similar to that which the clock-maker sustains to a clock, to use a classical illustration. He constructs the clock and turns it over to the purchaser; but that ends his part, unless something goes wrong. So these think of God as concerning himself with the workings of the world, only when something goes wrong or when its resident energies prove unequal to produce the desired results. Then He intervenes to readjust matters or even to introduce new forces. There is room here for belief in the Bible as the Word of God, for belief in the incarnation, atonement, resurrection and descent of the Holy Spirit. These deny that all that is and all that will be may be explained as the operation of forces resident in nature from the beginning. None the less, such a view is not only inadequate as a theory, its tendency is to lead men to see the hand of God only in the great events and crises of life and to forget that he is also active in the ordinary events, the petty trials and perplexities of life. For practical purposes, it is as though God were awake only at intervals; for the most part, it is as though He were asleep, unconcerned with the affairs of this world of ours. Under such a conception, this psalm would never have been written.

The God of this psalm, as of the Scripture as a whole, is not an absentee God, a far-away reality. He is one from whose thought and care we are never removed. He is active in all life. Nothing happens apart from Him. And yet how prone we are to forget this—to see the

hand of God in the extraordinary events of life but to forget that he is active even in the petty and ordinary events of which our lives are for the most part composed. With the psalmist we should realize that God is present in all life and in every event, as truly, though not as directly in natural events as in miraculous events. They err who suppose that God was active in darkening the sun that shone on Calvary, but that He is inactive in producing the daily sunlight that blesses and cheers; who suppose that God was active when He caused the manna to fall from heaven, but is inactive in connection with our obtaining our daily bread; who suppose that He was active in calling Lazarus back to newness of life, but inactive in preserving our lives from day to day.

How consoling the thought that the Lord keeps us, that the sleepless God is guarding us from all evil. We may forget Him, but He never forgets us. At all times the everlasting arms are underneath us and round about us. Not only are we told that the Lord will keep us from all evil, we are told that He will keep us forevermore. No real harm befalls the people of God. There is much apparent harm, much want and sorrow and suffering. In these cases, however, these things prove to be blessings in disguise. Many have said what the psalmist says elsewhere: "Before I was afflicted I went astray, but now have I kept Thy word." God causes all things to work together for good to those who love, trust and obey him, to those who are called according to his purpose. What is more, it is no fickle love that God has sent upon us. God's love is an unchanging love. His covenant is an everlasting covenant. "For the mountains may depart, and the hills be removed: but My loving-kindness shall not depart from thee, neither shall My covenant of peace be removed, saith Jehovah, that hath mercy on thee." The God who protects us today will not neglect us tomorrow.

There is comfort here for the Church of the living God. While God's tender mercies are over all His works and while none are beyond His care and protection, yet it is Israel who is the special object of His solicitude. Israel may be understood as including all those who, having turned away from sin, have sought the Father's face. These are in a unique sense the objects of His sleepless vigilance. The gates of hell shall never prevail against the Church of God. Particular churches or particular denominations may go down in the struggle, but the Church itself is bound to be victorious. God is for her; what matters it who or what is against her?—D. S. K.

Were Plants and Animals evolved from a Common Stock?

IT IS not the purpose of the writers of this magazine to evade any points in the important conflict which they are now carrying on for what they believe to be the truth. In a recent publication an attorney for evolution brings forward the argument that there is a very small barrier between the lowest forms of plants and animals. Indeed, he says that in some instances they are so nearly alike that both botanists and zoologists claim them. That, it is difficult to tell whether they belong to the vegetable or the animal kingdom.

Hence the argument is that there is a genetic relationship between plants and animals, and that they have a common pedigree. They come from the same original stock. This is one so-called "proof" of evolution.

Let us attend to this point, as we believe it has not yet been touched upon in this journal. If it has, we have overlooked it. In the first place, our author, who is a scientist, says that some plants have feeling. He derides our friend, Professor Theodore Graebner, for holding that the presence of feeling marks an impassable barrier between plants and animals; that the latter have sentience, the former have not.

Then the evolutionist says that the higher plants "as a rule respond very slowly to external stimuli, and their power of transmitting impulses is poorly developed." That fact, we contend, is a strong count against evolution. If animals with sentience are a higher order of creatures than plants, then the higher kinds of plants ought to be the most sensitive; ought to respond most readily to outward stimuli; ought, indeed, to exhibit the keenest sensitiveness. But according to our evolutionist, the opposite is true; the lower forms are the most sensitive. That is the very reverse of evolution.

The exponent of evolution says that the common sensitive plant, *Mimosa pudica*, is an exception to the rule that plants have no feeling. He implies that it has feeling. We should like to know how the scientists know that this plant has conscious feeling. They do *not* know. They simply draw that inference, but there is no way of making sure that the plant "ouches" as animals evidently do. It is most likely that, for some wise purpose, this plant is so constituted as to respond to an outward touch, just as a leaf responds to the blowing of the breeze; just as a seed, planted in the ground,

responds to the influence of the warmth and moisture of the spring. We have watched the climbers of pole beans; if a pole is placed near them, though it may not touch them, they will soon bend over toward it, presently reach it, and soon begin to twine around it. Do such phenomena prove that bean plants have intelligence as well as feeling? Nothing of the kind. They simply prove that plants have been constituted by their Creator for their peculiar sphere in the economy of the world. Instead of attributing intelligence to plants, Christian scientists attribute intelligence to God, who has made so wonderful a cosmos.

Another point should be remembered. No scientist has ever known the sensitive plant to reproduce anything but its own species—"after its own kind," as the Bible teaches. Neither direct observations nor the study of geology affords any evidence of such an evolution of *Mimosa pudica*.

Our author cites the case of the "common green *Euglena*." We quote directly: "This little microscopic 'plant-animal' possesses the power of locomotion characteristic of animals, and has a mouthlike opening into a 'gullet.' On the other hand, this organism is decidedly like a plant in that it manufactures its own food by the aid of chlorophyll contained in the chromatophores."

This is cited as an evidence of evolution, because it seems to bridge the gulf between plant and animal life. That is perhaps an inference that might hastily be drawn. But we must not jump at conclusions. Here is the proof against evolution: Has any scientist, whether a botanist, a zoologist or a geologist, ever known *Euglena* to breed any other creature than its own species? Go back into geology as far as you can go, and see whether you can find a case of such development. Is it not true, looking at the facts just as they are, that the species of *Euglena* is just as fixed as any other organic species in the whole world. There is not one iota more of evidence of transformism among the lower plants and animals than there is among the higher. The law of fixism of type is writ large, plain and universal on the organic realm. All the variation there is lies within the type. "Each after its kind."

The will and wisdom of the Creator explains the peculiar action of both *Mimosa* and *Euglena* in a most effective way. God surely had a good

reason for making certain species of plants and animals very much alike, without merging them in all sorts of hodgepodge and outlandish ways, so that they could dwell together in this cosmos of law and order. "Each after its kind" gives us an orderly regime. The evolutionary scheme would have produced a welter. In such a regime there could have been no order; no species could ever have been identified. Scientific classification in the world of organisms would have been impossible. Let the scientists choose between a world of order and a world of chaos.—L. S. K.

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Notes and Comments



ONE of the objects of these "Notes and Comments" is to keep our readers informed as to what is going on in the world of thought today. Thus we aim to cover a wide field—although we do not profess to have encyclopedic knowledge. Another purpose is briefly to discuss questions which do not need the elaboration of long articles. A good many people do not like lengthy discussions. Others do, because they feel that an extended article is likely to deal with a large subject which cannot be treated adequately in a brief space. Our departments of "Notes and Comments" and "Wayside Gleanings," and the shorter editorials and articles will suit the former class of readers best, while the others will find their needs met in our more extended and elaborated articles. We would like to fit our reading matter to the needs of all classes.

A minister in a university town writes us that the professor of science in that institution declared that no outstanding scientist could be found today who did not hold that evolution had been proved. In this way some men are trying to impose the theory upon us by "authority." But the statement is not true. Many scientists of eminence do not go so far, but either reject the theory or hold it very tentatively, admitting that it has not been demonstrated. For example, Dr. W. M. Davis, a well-known geologist of Harvard University, recently spoke of "the immensely speculative nature of geological science."

Continuing the foregoing discussion, we quote the following significant statement from Dr. Davis, as found in *Science* for May, 1926 (p. 466): "A philosopher of the would-be absolute school once said to me in effect: 'You geologists have an easy way of solving difficult questions; you account for the structures of

the earth's crust by assuming that time and processes have been going on for millions of years in the past as they go on today; but how do you know that time did not begin only a few hundred thousand years ago, after the earth had been suddenly created in imitation of what it would have been if it had been slowly constructed in the manner that you assume?' The answer is as easy as the question," Dr. Davis replied frankly. "We do not *know*; we merely make a pragmatic choice between the concept of such an imitative creation, which seems to us absurd, and a long and orderly evolution, which seems to us reasonable." Here is a candid confession that evolution simply depends on the inferences the scientist prefers to draw from certain data. Then why not be honest enough to say so, and refrain from ecclesiastical pronouncements?

However, we must protest against the evolutionist's preference, as expressed by Dr. Davis. When he speaks of "a long and orderly evolution," he seems to imply that the doctrine of special creations would not have been orderly. That is a mistake. The position of the creationists is that God, being all-wise and all-powerful, would create the universe and all its varied objects in an orderly way, as the Bible indicates: first, the primordial material (the mineral kingdom), then the lower forms of life (the vegetable kingdom), then the various kinds of animals, "each after its kind"; lastly, man as the crown of His creative work. Is not that orderly? It is a perfectly articulated and progressive program. If there is no God, how could mere chance, or a non-intelligent power, bring into existence an orderly world or follow an orderly regime? Will somebody tell us? Moreover, if species were not fixed, but were merging into one another, as evolution claims, the world would be a salmagundi instead of a cosmos, making science and scientific classification impossible.

The dubious and changeable character of scientific theories is also shown by the following facts. A scientific writer recently said that the nebular hypothesis (all the vogue some years ago) is "as dead as the dodo or the dinosaur." Then he added that the planetesimal hypothesis had "its funeral oration pronounced before the Royal Society of England by Dr. J. O. Deans." Well! well! In that case we might as well rest, for the present, in the Biblical statement, "In the beginning God created the heavens and the earth," and trouble ourselves no further with mutable speculations.

In marked contrast with the modesty of Dr. Davis, as previously indicated, stands an article

in the New York *Times* of January 9th, with the big, flaring scarehead: "The Dawn-Man Appears as our First Ancestor." It is written by Henry Fairfield Osborn. He speaks in the most dogmatic tones. It is the oracular way of teaching scientific theories. Everything is sure and settled. And yet what do we find? Many previous theories of man's age had origin thrown into the discard! This shows how unstable are scientific theories. But Osborn is an absolutist in science. Notice what he says in his popish pronouncements regarding the antiquity of man and the various strata of the earth. The Pre-cambrian period is dated one billion years ago; the Paleozoic three hundred million years; the Mesozoic one hundred and fifty million years; the Tertiary ranges from twenty million to six million years; and man began his career one million years ago. In all this there is no speculating, no guessing! What supernatural wisdom it must require to be able to tell just what took place a billion years ago!

Dr. Osborn seems to feel greatly relieved that he can lift from the human mind the incubus of man's descent from the ape. No; man never developed from the apes and monkeys! Those animals and man only evolved from the *same primate stock*. That makes evolution go down smoothly and sweetly over the modern palate. It means that men and apes came up from animals still farther down the scale than either of them! For that reason the doctrine is so much more appealing to the refined "modern mind"!

This last bulletin issued by official science informs us that Dr. Osborn has just elected the Java man as the genetic head of the human family—that is, as the real "dawn man." He (we mean Osborn) has written two books on the relation of religion and science (although he always places "science" first). If he means the Christian religion, he ought to say so. If he means mere theism (which may be poles away from Christianity), he ought also to say so. Since most people in this country to whom he is appealing hold to the Christian religion, they naturally think he means the Christian religion. Then, since he regards the Java man as the primogenitor of the human race, a creature with a brain pan of only 900 centimeters, we would like to have him answer this question: Is the Java ape-man to be identified with the first man mentioned in the Bible who was created in the image of God? If not, then when did man evolve sufficiently to reach the status of the Biblical man? Since Dr. Osborn is dealing in dates and has made a specialty of

them, we should like to have him give the date at which the evolutionary man reached the status when he could be said to have been created in the divine image.

Note this please: Our watchful friend, Dr. R. A. Meek, editor of *The Southern Methodist*, informs us in his paper that Bishop McConnell, of the Methodist Episcopal Church, recently suggested that "the people ought to raise money for missions, turn it over to experts, and never inquire as to the character of the work that they do." That is just about as near an oligarchy as anything can be. Does this modernistic bishop want to turn his great church into a Roman Catholic hierarchy? We are losing the last ounce of confidence in Modernism. On every hand we see that, when Modernists get a little authority, they want to rule with a high hand. You may depend upon it, if they should ever gain the ascendancy, there would be no more room in the church for a single conservative believer. Mr. Ernest Gordon's eye-opening book, "The Leaven of the Sadducees," gives numerous concrete instances of their high-handed and autocratic methods.

Our readers will appreciate the news that Mr. E. Haldeman-Julius, who is perhaps the most outstanding infidel of the United States, says, "I endorse" the following books: Will Durant's "The Story of Philosophy," Sir J. G. Frazer's "The Golden Bough" and H. W. Van Loon's "Tolerance." In the same circular he endorses Rupert Hughes' "Why I Quit Going to Church," which is one of the most virulent assaults on Christianity and the church that has ever been written. A review of Durant's book appears in this number of the *CHAMPION*. Frazer's book has been much praised by some of the Leading Modernists. Some of Van Loon's books are used as texts in colleges founded by Christian people. To know how radical in his infidelity Haldeman-Julius is, our readers should know that he also endorses "without qualification" George Brandes' "The Jesus Myth," in which the author holds that Jesus never lived, but was purely a mythical character.

Here is a sample of evolution carried to its logical conclusion. It is from that omniscient personage, Arthur Brisbane, who utters his papistic statements week by week. He says: "The son of a Methodist bishop demands a divorce because his wife believes in a new, strange, abhorrent theory of 'free love.'" It is strange, it is abhorrent," comments Mr. Brisbane, "but it is not new. Monkeys entertained

that theory before there were any men on earth. And lower animals had it before monkeys came. That is part of the animal inheritance out of which we have been slowly climbing, pushed upward by the institution of marriage and the strong will of women." Just so! If a man has such an animal heritage through evolution, every crime in the calendar can be justified. Such is the logic of evolution. Let us look, fellow-citizens, before we leap!

However, the omniscient one trips when he states that there is "free love" in the animal world. For the most part birds and animals mate, and are true to their engagements, some of them for life, others for the breeding season. Very little of what is known as "sexual promiscuity" is practiced in the animal world. That kind of immorality seems to be left for degenerate human beings who are suffering from the baleful effects of sin.

The following statements from Dr. Frank M. Goodchild's recent book, "Can We Believe?" carry their own moral, and ought to sting the guilty conscience into contrition and reformation. Speaking of the conditions prevailing in secret organizations and other societies, he adds these reflections: "You cannot be admitted to membership in any of them unless you come prepared to agree to their principles and abide by their rules. The church is the only institution I know of in which men claim the right to membership while they repudiate its foundation principles and seek to bring about its overthrow. Christian schools are the only ones of which I have any knowledge in which men claim the right to teach things that are subversive of the school's existence. It is not according to reason that it should be so. The early church was entirely right when it required a clear confession of one's faith of every person who wished to enter into its fellowship."

Dr. Goodchild also declares that he has little use for those people who say it makes no difference what a man believes, if he only lives right. "Such a statement could be made only by one who is slovenly in his thinking, or careless in his speech, or else by a man who is bewildered. For a man cannot possibly live aright unless in certain essential things he believes aright. . . Such a man is wobbly; he is unsteady in his thinking and crooked in his life, unless he is held to truth and righteousness by certain definite beliefs that are dearer to him than life itself."

At this writing the newspapers inform us of the arrest of an atheist in Toronto, Canada, on

the charge of blasphemy. He made a terrific assault on the God of the Bible. The lawyer for the crown said to him that he might oppose Christianity and bring arguments against the Bible if he desired, but he could not be allowed to use language that outrages the sacred feelings of mankind. The name of the atheist is Ernest V. Sterry, and he has had a varied career, showing an unsteady disposition. Clarence E. Darrow, the famous infidel lawyer of the Scopes-trial fame, is engaged to defend this atheist. Surely Darrow was the right kind of a man to defend Scopes in his teaching of evolution against the express law of a sovereign State.

When atheist Sterry was asked to define his belief, he replied as follows: "I don't believe in God; I don't believe in heaven or hell; I don't believe in the Bible as the inspired Word of God. All I know is that we are here on this earth. The only thing we can do here is to try to overcome the forces of nature, in order to make it a better place for the generations that come after us." Well, that surely is a poor, meager and unsatisfying creed. Anybody who can live in this world and be satisfied with it, is easily satisfied. It cannot be compared with the Christian creed, which gives us "promise of the life that now is and of that which is to come."

The writers for the infidel papers that come to our desk are always scornful; they always ridicule Christianity and Christian people; always caricature the beliefs of the Christian church. Their chief accusations are that Christian folks are both ignorant and dishonest. One of these writers picturesquely describes a recent convention of Christian defenders. Of one of the speakers he says: "On the platform he somehow looks like a caricatured Beelzebub." Another he calls "the grand pooh-bah of the convention." Thus in the whole issue of the magazine there is little of argument but much of derision. We would simply inform these unbelievers that Christian people are not as dense and evil-minded as they imagine them to be. In ridiculing Christianity, infidels are entirely on the wrong track. Christianity is an institution that at least deserves serious consideration.

An infidel sheet tries to tell the world about "the origin of the God idea." The writer proposes to describe "how the idea began, its origin and evolution." Just what difference there is between "how it began" and "its origin" we fail, somehow, to see. Afterward he says that

it is important to "take up the evolutionary aspects of the question." "No question can be rightly studied without looking into its evolution." In that way "our viewpoint becomes much wider and our knowledge of it much broader." Did this unbeliever and his fellows ever stop to think that since evolution has caused nearly the whole human family to believe in God and the supernatural, evolution must be a great deluder? Did they ever stop to think, too, that if evolution caused men to believe in God, then evolution must now be engaged in a queer sort of business to try to rid them of that belief? What is evolution thinking about, anyway? Why do the advocates of evolution jeer and sneer at the natural products of evolution, which has put the God idea into the minds of the majority of the human race? Just think the matter over, please.

A contribution by Dr. M. G. Kyle, the well-known archeologist, is apropos to one of the burning questions of the day. Speaking of the excavations made by the Universities of Oxford and Pennsylvania on the site of the ancient Ur of the Chaldees, he says: "They found the *finest* pottery in the *earliest* period, followed by a great decline in quality. In other words, the nearer they got to antediluvian times, the better was the character of the workmanship displayed. This is the very reverse of the evolutionary theory of the development of history and civilization, and exactly what we should expect to find, if there was a highly developed civilization before the Flood."

It is to be noted that infidels always grow cynical and hypercritical. Christianity and the church come in for the major part of their adverse criticism, but they seem to become soured against almost everything else as well. A single number of the leading infidel journal, which lies before us at this writing, is characteristically satirical and grumpy throughout. The peculiar fanatical "House of David" and its leader are given a long and scathing article, the implication being made throughout that it is a typical specimen of Christian principles. Then the "Defenders" of Kansas, whom the writer calls "The Kansas Monkey-Baiters," are ridiculed to the nth power. A Rev. Mr. So-and-So is pilloried because he wants to insist on pure literature. His crusade is called "pious pornography." Queen Marie, of Rumania, comes in for her share of fun-poking. Because Christian people "gasped" at the sacrilegious utterances of Clarence Darrow, they are held up as "not only ignorant but incapable of intelligence." Reverence for people's "religious be-

liefs" is scoffed at. An extremely fierce article is headed "Hounding the Skeptic." Some preposterous examples of "Church Logic" are derided by another writer. Even the "Expert" is called "buncombe." Mr. Edison does not escape, but is called a good many insulting names because he has some kind of belief in the immortality of the soul and says some good things about the church and the Christian faith. A scathing article is entitled "The Great Dr. Fosdick," who is not a true "liberal," and is lacking in scholarship and depth, as were Channing and Philips Brooks. A pessimistic chapter holds that "It's a Cock-eyed World." Another scribe belabors "The Garden of Eden Myth." Even the schools of short-story writing are not allowed to pursue their craft in peace. George F. Washburn and his Bible crusaders are given much space, with liberal doses of scorn, in which the late Mr. Bryan has to share. The sinister aims of Catholicism are laid bare, and prohibition receives blow upon blow. One writer cauterizes the newspapers, and seems to think they give him occasion for many a horse-laugh.

But let us remember that when a man loses his faith in God and in the Christian religion he invariably begins to feel a grouch against almost everything under the sun. We note that this school of infidels are either outright atheists or else agnostics, and base their negative beliefs on the hard and unpleasant occurrences in the world of nature. That is, they find fault with the economy of the cosmos. Instead of making the most of the hard tasks of life, and cheerfully believing that "all things work together for good," they are "out of sorts" with the very nature of things. Whenever people get into the skeptical mental frame, they get a fundamental grouch. They become universal fault-finders. Nothing in the world suits their hypercritical and discontented souls. The skeptic soon lands in the country of *ennui*. His motto is *nil admirari*, which, being liberally translated, means, "Nothing is right; the whole world is a farce."

On the other hand, the true Christian maintains a cheerful mind. He does not find fault with the structure of the world, the methods of nature and the ways of Providence. He knows that the present regime is only temporary. Whatever is hard in nature he accepts as a dispensation of moral and spiritual discipline, knowing that if the world were a Paradise without ordeals, it would be only a "fool's Paradise." It would give no opportunity for the development of the strongest, finest and most

stalwart virtues. Hence he goes cheerfully on his way, assured that "all things work together for good to them that love God." He has hope for both this life and the life to come. He has no grouch at the world or things in general. He even hopes and prays that the infidel may some time come to experience the joy and assurance of a living faith in Jesus Christ, whom to know is life and peace.

Here is a fair sample. We do not cite it with pleasure, but with sorrow. Over in England Rev. Charles H. Coates wrote a courteous letter to Rev. J. Stuart Holden, D.D., one of the General Directors of the China Inland Mission, inquiring about some modernistic statements which he had made and asking him to define his views on certain fundamental matters relative to the Christian faith. Did Dr. Holden answer frankly and cheerfully, setting forth his honest convictions? Not he! Here is his curt and sullen reply: "I beg to acknowledge your letter of 3rd instant. In view of the fact that you are not yourself a member of the China Inland Mission, and, so far as I am aware, have no authority to represent any body of its membership, I must decline to enter into any correspondence with you in regard to statements and assumptions which you consider it your business to make concerning me." You see that the spirit of Modernism is precisely the same in England as it is here in America. Depend upon it, brethren, whenever a man takes refuge in silence in such circumstances, it is a sure sign that "there's a nigger in the woodpile."

The China Inland Mission was founded largely by Hudson Taylor, who was a stalwart conservative, and in his missionary work never thought of questioning the divine inspiration and authority of the Bible. The mission has a statement of principles which are thoroughly evangelical. All persons connected with the mission are expected to hold and teach in accordance with that doctrinal basis. Now, when Dr. Holden, who holds a dominant official position on the mission's directorate, was questioned as to his beliefs, in view of some things that had been said by him, one would think that, if he was in harmony with the evangelical basis of the mission, he would have been only too ready to state his convictions with the utmost frankness and clarity. The fact that he did not do so is *prima facie* evidence that he secretly holds views contrary to the doctrinal position of the mission, and *knows* that he holds such views; but, now that he is interrogated, he has not the courage to avow them. No

other inference can be drawn from his evasive and sulking conduct.

The whole correspondence referred to in the two preceding paragraphs is published in the January (1927) issue of *The Bible Witness*, which no doubt can be gotten for five cents of Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago. Any one who desires to know the whole truth and to see whether our representation is correct or not, can secure the paper and read for himself.

It certainly is anything but pleasant to be compelled so often to expose the ways of the Modernists. But it seems to be necessary in order to keep people on their guard. We have had occasion several times in our columns to pass adverse judgment upon Dr. James Moffatt's so-called translation of the Bible. Our attention has just now been called to his translation of Matt. 1:16, which relates to the genealogy of Jesus. This is the Moffatt way: "And Joseph (to whom the virgin Mary was betrothed) was the father of Jesus, who is called Christ." Thus he represents Joseph as the father of Jesus. Why does he do this? Because, in the interest of his subjective views regarding Christ, he prefers to follow a single manuscript of questionable authority instead of all the great well-authenticated manuscripts. Let us continue this discussion in the next paragraph.

We turn to J. R. Dummelow's "The One Volume Commentary," and, although the author is himself somewhat liberalistic, we read (p. 624): "Little importance attaches to the reading of the Sinai-Syriac version, 'Joseph begat Jesus,' which is certainly not original, lacking, as it does, all MS authority, and contradicting the plain statements of the evangelist (vv. 18-25). Probably the reading came from an Ebionite version of this gospel. The Ebionites were an early sect, who, while admitting our Lord's Messiahship, denied His divinity and supernatural birth. Or the error may be due to a mechanical repetition by some scribe of the word 'begat,' which he had already written thirty-eight times." Thus Moffatt preferred to follow the one discredited version. He preferred the ancient Ebionite heresy to the evangelical view of our Lord. Do our readers see how hoary and antiquated the modern heresies are?

There can be no doubt about it—evolution has become almost a fetich with some people. Listen to this emotional outburst by Dr. W. P. Barbellion, as reported by our friend, Harry

Rimmer: "As for me, I am proud of my close kinship with other animals. I take a jealous pride in my simian ancestry. I like to think I was once a magnificent hairy fellow living in the trees, and that my frame came down through geological ages of time *via* sea jelly—and worms—and amphioxus—fish, dinosaurs, and apes. Who would exchange these for the pallid couple in the garden of Eden?" Thus we see how the evolution theory coarsens people's tastes and literary expressions. Harry Rimmer adds wittily: "My ancestors were all white, or 'pallid,' and I want no wormy granddads! I'll take Adam and Eve, and leave the professor to the fish-worms!" We agree with Mr. Rimmer's preferences, and also claim an ancestry that has all along the line been one hundred per cent human.

Here is a sad story told by Harry Rimmer. We wonder whether such pathetic incidents do not occur all too frequently: "I recently talked with a judge of the United States Circuit Court, who had just gone back to his *alma mater* on a visit, the first since his graduation. He was received as an honored guest, a famous 'old grad,' and was made to feel at home. He spoke a few words in the assembly, words of faith and trust. After the assembly he dropped into a science class, and was in time to hear the professor make some facetious remarks about the 'old fossil who had talked in chapel.' The professor's remarks were so well received by the class that he felt encouraged to go on, and he sneered at the virgin birth of Jesus Christ, called him a martyr who died for a foolish ideal, scoffed at His resurrection, and rudely jested about His return. The old judge rose in indignation to defend the Lord Jesus, and the class jeered him to silence! He said he was so amazed that he went on a tour of investigation, and found that 'the faith, manners and morals' of the student body were gone." Here surely is room for sober reflection.

Our friend, Harry Rimmer, who is a scientist, has in his possession a petrified human skull found in southeastern Missouri. When he first showed it to some professional geologists, "they unhesitatingly agreed that it was at least twenty-five thousand years old!" But Mr. Rimmer says that it cannot be more than two hundred and fifty years old, because he found buried with it some old-fashioned hand-hammered iron nails, the kind that the colonial blacksmiths made on their anvils. An Indian had no doubt traded for them, and they were buried with him.

In recent months there have been several notable conventions of college and seminary students. A good many big pronouncements have been made by them. A good deal of negative criticism has occurred, with here and there some constructive statements and resolutions. With many of the pronouncements of both kinds we have much sympathy and are in agreement. But we have missed one important constructive note. Nothing was said about doing better class-room work in college, about mastering the college and seminary curricula more thoroughly, about better methods of study, about good and gentlemanly conduct in the dormitories, in the class-rooms and on the campus, about docility and willingness to learn from those who have had more age and experience and have spent many years in investigation. We wonder whether it might not be better for young people to give themselves in their youthful years to solid study and thought, to prepare a substantial foundation for their life's work, rather than try so early in life to work out world-programs; for it must be said that many of the questions so dogmatically discussed in these meetings are as old as the hills and have been engaging the attention of mature minds for many years.

Of course, we are very much afraid that the young people of the day will resent the statements and admonitions given in the foregoing note. We should be very sorry to lose their good will. Rather we want it, so that our advice may be taken seriously and have a helpful influence over young life. We sincerely think that some one ought to speak the plain words of the preceding paragraph. Our reason is this: In our own experience, covering a good many years, we have found that the instruction which we received in the class-room, the lectures which we heard, the literary practice which we obtained, the long hours of patient study—these were the things that prepared us most for our life's work. They are the data and constitute the discipline that have been of the most use to us all through life, and that help us most now. Take as an example the hours we spent in poring over our Hebrew and Greek were well spent. If we had our life to live over, we would give more time to these useful disciplines. They have made the Bible much more precious to us than it could have been otherwise. The same may be said of the various other disciplines of the college and seminary curriculum. To master these things in youth gives to the mind that degree of depth and breadth which enables one to get a clearer,

broader, deeper and better balanced world-view, so that a saner world-program can be arranged.

A good deal of scorn has been cast by liberalists on the doctrine of "fiat creation." Nothing seems to be more repellent to the evolutionists than "fiat creation," which, say what you will, is taught as plainly as A B C in the Bible. But these same folks do not seem to balk at what may rightly be termed "fiat science." Look at the papistic pronouncements of some of the scientists, or men who pose as scientists. Here, for example, is a British Reverend Evolutionist who recently wrote thus in the *British Weekly*: "Now we know that by means of ascending series of animal forms, man has been brought into being. But now that man has arrived, the animal creation is receding." Note the *ex cathedra* pronouncement. The "fiat" has gone forth—"Now we know."

But we may humbly ask, How do you know? Where is the proof that animals have ever evolved into human beings? Are they so evolving now? If not, why not? If there ever was a time in the remote past when animals emerged into human beings, why did they stop? Think it through! According to the devotees of evolution, there was a certain point in the past when an animal evolved into a male human being; at about the same time another must have emerged into a female human being, and the two were brought together in some way; and then, wonder of wonders! the agelong travelling process stopped, and has been inoperative ever since! Tell us why? How does any one "know" that such an event ever took place? It must have taken place millions of years ago. Does any one "know" what took place so long ago? Surely no one does. Yes, instead of "fiat creation" today, we are having an obsession or a mania for "fiat evolution." For our part, we prefer the divine *fiat lux* and all the other fiats of the Bible.

Observe, too, the authoritative pronouncement, "But now that man has arrived, the animal creation is receding." We hold that this is not true. There is no scientific proof that the animal world is reverting to inferior forms. The lion is still a lion; the monkey still a monkey, and so on through the whole scale. To-day the corals are all reproducing after their kind, and are doing the same kind of work they did ages ago. The beavers are as expert as ever in building their dams. The Baltimore oriole weaves her pouch-nest just as deftly as she ever

did. Moreover, if man will do his share according to the will of God, nature will come more and more under his control. She will be his servant. The promised dominion of Gen. 1:28 will be his. More and more the noxious creatures will be destroyed and the higher forms will be developed. No; nature is not on the back track nor on the down grade. The "fiat scientists" reckon without their host. The Word of God and its fiats of creation stand fast and surpass the wisdom of men.

One grows weary of the constant iteration by the liberalists that "the Bible is not a textbook on science." Fosdick and Sherwood Eddy repeat the stereotyped saying in their most recent books (at this writing quite fresh from the press). Osborn, Conklin, Newman, *et al.*, repeat it over and over again. But no one claims that the Bible is a scientific textbook. It is not a textbook of any kind, not even of religion and theology. It is the source of such textbooks, but not a textbook itself. Just so nature is not a text on science, but the source from which men get their material for textbooks. Evangelical scholars have said in many of their books that the Bible is not, and was never meant to be, a textbook on science. Do these "modern scholars" never read an orthodox work? It seems not.

But the Bible often touches on the realm of nature. When it does that, it ought to tell the truth, because it represents God as the Creator and Upholder of the physical universe just as clearly and prominently as it teaches that He is the God of the spiritual domain. A theological student, a middler, recently put it in this way in a thesis handed to his instructor: "The Bible is intended to teach whatever it does teach, and therefore, whenever it makes contacts with scientific facts, it teaches the truth." That statement seems to show more incisiveness and maturity of thought than are displayed by many people who are much further along in years.

One important fact is obvious on the face of it: evangelical believers are the true Methodists, the true Presbyterians, the true Baptists, the true Lutherans, and so on through all the Protestant denominations. They are loyal to the standards of their churches; they are true to their original purpose and constitution. The opposite is just as noteworthy, namely, that the Modernists are not loyal to their respective denominations, but have departed from their principles, and are therefore innovators, invaders and sappers.

Wayside Gleanings

In October, 1924, a series of articles on "The Virgin Birth and the Divinity of Jesus" began to appear in the old BIBLE CHAMPION. They constituted the first contribution of Dr. Magoun to the periodical. When the series was completed, a lawyer in St. Louis wrote suggesting that it should be issued in permanent book form. One thing after another prevented the author from doing that for a number of years; but the book will appear in time for Easter. Meanwhile, it has been doubled in size by the addition of new chapters and new material, and a prominent clergyman handed back the manuscript with the remark: "That is a wonderful manuscript; I couldn't find a loophole anywhere that you hadn't plugged." It will be the second volume of a series entitled "Volts from a Layman's Dynamo," the subtitle being "Messiah or Bastard: Which?" The price will be \$2.50; but if it is ordered before being placed on the market, the publisher will send a copy postpaid on receipt of \$2.00. It will contain something over 250 pages. Send to Hamilton Brothers, Hamilton Place, Boston, Mass.

Young Mexicans, gathered in Rome, representing the Gioventu Cattolice, swore in presence of Pope Pius to resist, until death, Mexico's attack on the Roman Catholic faith. Each received from the Pope a "Medal of Merit."

We are wondering how many of our subscribers would vote a hearty aye if the question was put whether our good friend, Dr. Straub, Portland, Oregon, was justified to say of the CHAMPION that "It is worth its weight in gold; a veritable treasure house of incomparable riches; glorious arsenal of ammunition in these days of battle." If we didn't fear our ego might get the best of us we would rush right into print and stick to every word he says, with as much enthusiasm—or more if we could muster more. Some of our friends—friends who really know us—insist on it we are too modest in our claims. Of course we often recall the old saying: "He that tooteth not his own horn, his horn shall not be tooted!" We admit we often grabbed it, but then hesitate to toot it!

At a meeting of the Septuagesima Conference of Liberal Churchmen of the Protestant Episcopal Church of the Province of Washington and parts adjacent resolutions were adopted approving the creation of an organization that would strive to eliminate the Catholic party within the Episcopal Church.

In his analysis of the answers sent in to the recent questionnaire on religion, conducted by the Church Advertising Department of the International Advertising Association, Dr. Charles Stelzle notes the steady growth of membership in Protestant churches. Protestant membership was but seven per cent. of the population in 1800; in 1850 it had increased to fifteen per cent.; in 1890 it was twenty-two per cent.; in 1900 it had reached twenty-four, which also stood as the percentage for 1910. In 1925 the per cent. was twenty-six. At present forty-three per cent. of our population are members of Protestant churches.

The debate between Senator Borah and President Butler of Columbia University, upon the Wet and Dry question, has been set for April 8, by the Roosevelt Club of Boston. Symphony Hall has been chosen as the place.

The caution with which many of the best scientists express themselves is in sharp contrast with the dogmatism and cocksureness of Osborn, Conklin, and their followers. We clip from Ernest Gordon's "Survey of Religious Life and Thought" in a recent number of *The Sunday School Times*:

"The Paris paper *Figaro* has been publishing a symposium of the opinions of living French men of science and religion. Various of these utterances are remarkable. Thus M. Fichot, an eminent hydrographist and known for his studies of tides, says, 'We have seen theories, accepted without dissent, crumble as empires crumble. Of the whole beautiful edifice, built solidly on great and accepted principles, of which the science of the closing nineteenth century boasted, there remains now nothing but ruins. Theories disappear before new theories. The electromagnetic nature of matter, the spontaneous disintegration of atoms, the absurdities of relativity, finally the disconcerting revelation of the discontinuity of all natural phenomena, in violently shocking our accepted ideas, have definitely ruined the self-asserted authority of 'common sense philosophy' and laid bare the insignificance of Voltairean persiflage.'

"M. Emile Picard, secretary of the Academy of Sciences, says of the earlier optimist opinion to the effect that there is a general convergence of discovery, and that we are approaching gradually a goal of unity in knowledge, 'This belief has been fecund and has sustained generations of seekers in their researches, but it is, without doubt, a chimera. Our scientific theories succeed one another with a disconcerting rapidity. Our idea of natural law has enormously changed in fifty years. Calculation of probabilities now

plays a great role in the physical sciences. From this point of view natural laws seem to have a quality of probability and not the rigidity known to our fathers. Fluctuations can happen in long periods, and it is not impossible that the world may some day drop backward again."

"These somber calculations regarding the future of human knowledge are quite frequently expressed in this symposium. M. Lecornu, a physicist of distinction and inspector of mines, quotes the saying of the great mathematician, Henri Poincare, 'Science knows the indicative but not the imperative. Consequently it is powerless to found any system of morality. The reality back of the laws of the universe escapes it. What is matter, what are time and space, what is life?' Is thought, as M. Poincare believed, the only reality?"

Greater Pittsburgh has more than 2,100 churches, or an average of one church for each 900 population. In the greater Pittsburgh district over 1,400,000 persons are affiliated with churches.

Colgate University students' Stelzle questionnaire returns: Of 567 students replying, 537 believe in God, 413 in immortality, 438 in prayer as a means of personal relationship with God, 396 in the unique divinity of Jesus, 282 regard the Bible as inspired in a sense that no other literature could be said to be inspired. There were 367 church members, 330 attended religious service regularly, 498 were brought up in religious homes, and 520 think that religion in some form is a necessary element of life for the individual and the community.

The *New Menace* is authority for the statement that the Roman Catholic church in the United States has lost more than 1,000,000 members in four years, having now about 16,000,000.

In view of the fact that Dr. J. C. Siegfriedt, of the Iowa University, unearthed a human tooth somewhere in Montana in some coal beds, which has caused some of the scientists to declare with papistic authority that man antedates even the Java men by "several million years," we feel that the following story, told by the editor of *Our Hope*, seems to be right to the point, and may furnish a little recreation after a hard day's work or study, so that the reader will not need to go to a moving picture show for fun:

"This reminds us of an interesting incident which happened a few years ago. A certain dentist had drawn a tooth of a fifteen-year-old girl; the tooth was of an almost monstrous size.

He kept it and put it for a few weeks into the ground in his back yard till it had got some mold on it. Then he mailed it to a paleontologist of a well-known university, with a letter in which he stated that he had unearthed it somewhere. In due time he received an enthusiastic letter from the professor, in which he stated that, after careful examination, he had come to the conclusion that the tooth belonged to a human being, who lived 75,000 years ago, etc. Then the dentist informed him that he was wrong, that it belonged to a young lady who is living today.

"We shall probably not hear very much more of this Montana tooth, but these 'wee' little professors will harp upon it as another evidence that evolution is true."

The "Magnalia Christi Americana" or the "Ecclesiastical History of New England," written by Rev. Cotton Mather, famous colonial divine, and published in London in 1702, has just come into the possession of the Harvard College Library.

About ten per cent. of all our subscriptions are foreign subscriptions. This, it seems to us, is a large percentage. We hope every copy is delivered in good condition, but we have no way of knowing whether it is or not, and we will consider it a favor if our friends will advise us condition their copy is received, and offer any suggestion they may have to make to assure its safe delivery. Tell us at time of your next renewal of subscription.

An "alternative" prayer book agreed on by the officials of the Church of England was given to the public. The word "obey" was left out of the marriage service, and there was a general "softening" of expressions among the many changes. The ceremony of the adoration of the sacrament, which many feared would be copied from the Catholics, was expressly forbidden. The new book will not be used if either the minister or his congregation objects to it. It must yet be approved by the house of bishops, the national assembly and by parliament.

Divorce is to be made the subject of some real research work. A commission of the Federal Council of Churches is authorized "to undertake a study of the whole question of marriage and divorce in the United States, with special reference to the safeguarding of marriage and the home; also the marriage regulations of the churches with the view to ascertain differences and uniformities in their teachings on the subject of marriage, especially

with respect to marriage between members of different communions."

New religious restrictions are proposed in Panama, the Scottish Rite news bureau reports, providing "that teaching shall be entirely laical; that priests shall be forbidden to direct periodicals or to make political attacks or criticisms of state institutions; that religious communities may not possess property; that all church property shall revert to the state and that religious manifestations out of doors shall be prohibited."

Nearly 2,000 ministers, Bible teachers and other church and Sunday school workers met in Chicago recently for the annual Founder's Week to honor the memory of Dwight L. Moody.

On a number of occasions we have taken the liberty to criticise Dean Charles R. Brown, of the Yale Divinity School, for he certainly has said many radical things; but when he does say something good, he says it well and forcefully. For instance, the following, which we clip with some revisions, from another journal:

"In a recent sermon at Yale Dean Brown asserted that complexes and behavioristic psychology are fantastic theories which deny the plain facts of moral consciousness, and serve as an excuse for wrongdoing. Men do wrong because they want to, and for no other reason.

You can make out quite a case on paper for the notion that men and women cannot choose between right and wrong, that they are simply thrust in this direction and in that by forces over which they have no control," said the dean. "The one fact that kills the claim dead at the start is that no one ever thinks of living by it. We praise people and we blame people for their right and wrong actions. We hold them accountable because we know they are responsible."

Dean Brown pointed out that if he suddenly struck a disciple of behavioristic psychology, the disciple probably would knock him down, and, the dean added, "that would be entirely appropriate." Which is reminiscent of Dr. Johnson's famous remark that he could refute Berkeley's idealism by kicking a stone.

The soviet government, according to Lawrence Maynard Grey, writing in the *Commonweal*, who quotes the statement of a soviet official to Pere d'Herbigny: "We have learned that millions of men—most of the Russian people—are closely bound to their God; there-

fore, we have decided to stop direct attack on religious inclinations. This is done, of course, on condition that religion is not used as a cover for political agitation."

One of the most informing, and at the same time trenchant, articles we have read for a good while appears in the *Southern Methodist* for December 29, 1926. Everybody ought to read it. The paper named is published at 250 Court Ave., Memphis, Tenn., Dr. R. A. Meek, editor. The article is entitled "Is There a Fundamental Difference?" and is written by Mr. J. W. Madden, an attorney in Crockett, Texas. He refers to the difference between Modernism and historic Christianity.

It seems that he has had correspondence with advocates on both sides of the issue, with the following results:

"In my quest for information by correspondence and otherwise, I have found the opponents of Modernism uniformly ready and willing to discuss the subject fully and freely; but I have had difficulty in getting the advocates of the so-called 'New Thought' to tell me what they think about it 'on paper.' They always want to see me, and sit down and talk with me—even for a whole day if it suits me. I am nearly always hundreds of miles away when these kind offers are made.

"A few years ago I did get Dr. Gilbert T. Rowe to write me a 'few' things, but even he wanted to see me and 'talk' over the matter, and refused to answer a number of my questions.

"I do not see why they do that. I cannot understand them if they are really honest and sincere in their preachments. Possibly they misconstrue me, and think I am trying to 'trap' them, or they may look upon my requests as a sort of 'intrusion' or a 'piece of impudence.' In either case, why should they hesitate to 'come out into the open' and 'speak their mind'? If they are advocating a good thing, why not let others into its merits? They ought not to be so selfish as to want to keep its benefits all to themselves, and not tell others about them. I would hate to espouse a cause of which I was ashamed."

A religious census of the University of Michigan showed the following religious preferences among 9,390 students reached (the total enrolment is a little over 10,000): No preference, 2,027; Methodist, 1,516; Presbyterian, 1,205; Episcopalian, 841; Roman Catholic, 736; Jewish, 653; Baptist, 421; Lutherans, 386; Christian Science, 179. Small numbers of various other groups make up the remainder.

THE ARENA

Are all Scientists Evolutionists?

By George Boddis, Ph.D., S.T.D., Marcus Hook, Pennsylvania



HE claim that all scientists are believers in evolution is so frequently made that we cannot wonder that so many are inclined to accept the theory on this testimony alone. That evolution controls much of the philosophical and scientific thinking of the day cannot be denied; but it is not true, and never has been true, that the theory has been unreservedly accepted by all scientists; neither is it a fact that the doctrine is as firmly established as the universal law of gravitation.

Many of the leading advocates of evolution, in their younger days, came under the influence of Thomas H. Huxley, the trumpet-tongued champion of the Darwinian theory, and they in turn have become teachers of others. Since the publication of "The Origin of Species" it has become the fashion to study the sciences in the light of evolution—not because evolution is true, but because its advocates desire to prove it true.

Morphology, embryology, zoology and geology have all been studied with reference to their bearing on evolutionary problems. Evolution has been made the key to the history of the vegetable and animal kingdoms, its truth has not been questioned, and all sciences have been brought under its bondage. So intent have scientists been to establish its truth that sometimes forged evidence has been used in proof of it. The falsifications of Haeckel were exposed by leading scientists in Germany, and only recently a learned Austrian biologist committed suicide when it was discovered that false evidence has been used in his experiments.

Scientists of equal standing with Darwin refused to accept his theory when it was first advocated by him. One has only to read the chapter, "Darwin and Evolution," in Dr. R. H. Murray's recent book, *Science and Scientists of the Nineteenth Century*, to be convinced of the truth of this. The author gives a long list of the most noted scientists of Europe and America who opposed the theory, and quotes Huxley as stating in 1887, "There is not the slightest doubt that if a general council of the church scientific had been held at that time (1860) we should have been condemned by an overwhelming majority."

Sir J. W. Dawson pronounced the evolution

doctrine to be one of the strangest phenomena of humanity, destitute of any shadow of proof; and Virchow, of Berlin, not only declared it all nonsense, but stated that since the announcement of the theory all real scientific knowledge had proceeded in the opposite direction. Professor Dennert, in his book, *At the Death Bed of Darwinism*, shows that the theory of Natural Selection was rejected by leading biologists of Great Britain and Germany, and closes by saying, "The theory of Descent is almost universally recognized today by naturalists as a working hypothesis. Still, in spite of assertions to the contrary, no conclusive proof of it has ever been forthcoming." These quotations might be multiplied indefinitely. Men whose scientific careers extended from Darwin's day to the opening of the twentieth century have given their testimony against him, most of them being active investigators whose reputation for scientific learning was world-wide.

The objection is frequently made that when Fundamentalists (so-called) write against evolution they generally quote from authors who wrote a generation ago and fail to mention that they are not now living. There may be some reason for this statement; but we might ask in answer whether any new facts proving evolution have been discovered since their day, and also whether or not their statements have been disproved. Romanes' little book, *Scientific Evidences of Organic Evolution*, was one of the first popular presentations of the subject. His *Darwin and After Darwin* appeared in 1892, and contains an elaboration of the arguments used in the earlier work. How many proofs have been added since he wrote to those which are found in his writings? That the method of treatment may have been changed is true, for Darwin's theory has been thoroughly discounted; but one may compare the latest productions with those of his generation and he will find the same line of proof, with very little added thereto.

We have in our possession two works on Evolution and Religion. The first was written by Joseph LeConte and published in 1887, the other, *Evolution and the Christian Faith*, consists of a series of lectures delivered by Professor H. H. Lane, of the University of Kansas, in 1922. In many respects the work of Lane

s a reproduction of LeConte's treatise, even to the use of illustrations. This fact is freely acknowledged by Dr. Lane, and we have not mentioned the fact in order to condemn. But why should an evolutionist be justified in quoting from authors of a past generation and the same be an unpardonable sin when done by a 'Fundamentalist'?

The verdict of present-day scientists concerning the absolute demonstration of the truth of evolution is given by Professor W. B. Scott in his work, *The Theory of Evolution*, published in February, 1917. The first chapter is entitled "The Present Status of the Question," and consists in part of quotations from distinguished investigators, representing different schools of thought. Among others he quotes Professor Gustav Steinmann, of Freiburg, and Professor Bateson, of England. Steinmann is reported as follows:

"The theory of development, as it was revived by Darwin nearly half a century ago, is in its modern form pre-eminently unhistorical. True, it has forced beneath its sceptre the methods of investigation of all the sciences which deal with the living world and today almost completely controls scientific thought . . . And yet science does not sincerely rejoice in its conquests. Only a few incorrigible and uncritically disposed optimists steadfastly proclaim what glorious progress we have made; otherwise, in scientific as well as in lay circles, there prevails a widespread feeling of uncertainty and doubt. Not as though the correctness of the principle of descent were seriously questioned; rather does the conviction steadily grow that it is indispensable for the comprehension of living nature, indeed self-evident. But never before has it been so notorious as in the last decade, how little there is in this theory that is universally accepted, as appears when the most obvious questions are asked regarding the course of development and its efficient causes. No one can supply simple and satisfactory answers. Should any one ask by what steps the placental mammals have proceeded from lower quadrupeds, he is informed that some investigators derive them from the reptiles by way of the marsupials, others directly from certain Permian reptiles, while others again push back their origin to the most ancient periods and derive them from entirely unknown ancestors; or should someone wish to know why the most remarkable animals and plants of preceding geological periods are no longer living, and what causes led to their extinction, he would receive anything but a clear and unambiguous answer. Who would venture today to report anything but the personal conception of individual investigators, if he were asked for information regarding the hereditary transmission of acquired characters, the significance of natural selection, or many other details of the theory of evolution? For what to one is the cornerstone of the theory is to another a factor of quite subordinate importance, while a third regards it as the greatest aberration of the past century."

The quotation from Bateson is more brief, but its testimony is just as positive:

"The many converging lines of evidence point so clearly to the central fact of the origin of the forms of life by an evolutionary process that we are compelled to accept this deduction, but as to almost all the essential features, whether of cause or of mode, by which the

specific diversity has become what we perceive it to be, we have to confess an ignorance nearly total. The transformation of masses of population by imperceptible steps guided by selection, is, as most of us now see, so inapplicable to the facts, whether of variation or specificity, that we can only marvel both at the want of penetration displayed by the advocates of such a proposition, and at the forensic skill by which it was made to appear acceptable even for a time."

We do not profess to be experts; but if we have any understanding of the meaning of the English language, such quotations can have but one meaning: the scientists are not ready to renounce evolution, but they have no real evidence by which to support their belief. The doctrine is true; but, alas! no one can prove it!

Having shown the present status of the question, Professor Scott proceeds with his lectures. He presents most of the evidence given by the old writers, together with some that has been collected by their successors. At the close he says:

"I can imagine that some of you at least are saying to yourselves, 'Is that all? I don't think that amounts to much.' For such lack of conviction, if such there be, there are obvious reasons. It has been necessary . . . to make a very limited selection out of the great mass of evidence that might otherwise have been brought forward . . . From the very nature of the case, complete demonstration is impossible; we can only determine which one of the alternative explanations is most in harmony with observation and best explains all the facts, which one is therefore the most probable. What gives great weight to the evidence in support of the evolutionary theory is the harmonious concurrence of so many independent lines of testimony." (pp. 166-168.)

No candid thinker can doubt that the professor brought forward in these lectures the best he knew. His question, "Is that all?" and the attempt through several pages to answer it, are in themselves a confession that the doctrine is founded on inference merely, and that proof positive is entirely lacking. He may bid the students to beware of erecting evolution into a sacred dogma which no one shall dare to criticize or doubt; but is not that what he and his fellow scientists have already done, even to the extent of denouncing as ignorant those who do not accept their conclusions? The confessions of other noted scientists might be given. Dr. Vernon Kellogg, in his work, *Evolution, the Way of Man*, (pp. 94-95) says:

"The principal thing needing now to be known about evolution is to know what causes it. This has, indeed, been an outstanding need all along. Biologists have, for a long time, had no doubts at all about the reality of evolution, but they have always had doubts about the validity of the various causes that have been suggested to explain it from the time of the Greeks to those of the mutationists and Mendelians—which are those of today. Oddly enough the anti-evolutionists have taken little advantage of this uncertainty among the evolutionists concerning the causal explanation of evolution. They have mostly devoted themselves to affirming dogmatically, or

trying to prove, that there is no such thing as evolution; at least, and particularly, no such thing as the evolution of man. They could have made more trouble if they had stressed more the differences of opinion among the evolutionists concerning the causes and control of evolution."

M. M. Caullery, professor of the Sorbonne, speaking of certain new discoveries and their effect on evolution, says:

"It comes to pass that some of the biologists of greatest authority in the study of Mendelian heredity are led, with regard to evolution, either to more or less agnosticism, or to the expression of ideas quite opposed to those of the preceding generation, ideas which would almost take us back to creationism." (*Science*, April 21, 1916.)

Dr. D. H. Scott, in the presidential address of the British Association for the Advancement of Science, is reported as saying:

"All is again in the melting pot . . . Is evolution, then, not a scientifically established fact? No, it is not . . . It is an act of faith."

Dr. Louis T. More confesses:

"Our faith in the idea of evolution depends on our reluctance to accept the antagonistic doctrine of special creation." (*Dogma of Evolution*, p. 304.)

Dr. William R. Ritter declares:

"If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battleground of evolution will have to be fought over again; this time not so much between scientists and theologians as among scientists themselves." (*Science*, April 14, 1922.)

The above quotations are sufficient to show that men support evolution not because the facts compel them to do so, but because they are influenced by certain philosophical views. As Dr. More says:

"The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion." (*Dogma of Evolution*, p. 160.)

The assertion that all scientists believe in evolution can be looked upon as true only by excluding from the rank of scientists those who do not uphold the doctrine. During the past few years many works against evolution have appeared. Among them are the following: *Evolution: An Investigation and a Criticism*, by Th. Graebner (1921); *Collapse of Evolution*, by Luther T. Townsend (1922); *Evolution at the Bar*, by Philip Mauro (1922); *God—or Gorilla*, by Alfred W. McCann (1922); *The Bankruptcy of Evolution*, by Harold C. Morton (1924); *Christianity and False Evolutionism*, by A. S. Zerbe (1925); *The Dogma of Evolution*, by Louis T. More (1925); *The Case Against Evolution*, by George Barry O'Toole (1925), and *Reason and Evolution*, by George A. Zellers (1927). To these may be added

the works of Professors G. Frederick Wright, Alfred Fairhurst and George McCready Price.

The first-named books were not written by scientists. Some of the authors are theologians and one is a lawyer, but they are all men of learning, fully capable of receiving and sifting evidence. A few had formerly been converted to the evolution theory, but finally rejected it after a more thorough investigation. Each one seems to be fully acquainted with his subject and quotes the best authorities in support of his position.

The work of Dr. Morton is concise and logical. Not only does he discuss Darwinism as a philosophy and speak of the revolt against it. He shows the real value of Darwin's work and examines most of the evidences by means of which the theory of evolution, apart from the Darwinian theory as its method, is said to be established. No one can question the author's knowledge of the subject, his ability to discuss the same, or the fairness of his presentation. The same may be said of the others. The objections which they advance against evolution are based upon the confessions of scientific evolutionists, and are not met by the charge of ignorance and the assertion that evolution has long ceased to be a subject of debate among reputable scientists. The many missing links in the chain of evidence ought to be considered by scientists, and, if they cannot supply them, they should cease to assert that evolution is as thoroughly established as the universal law of gravitation, or any other scientific doctrine about which there is no dispute whatever.

That G. Frederick Wright, Alfred Fairhurst and George Barry O'Toole are scientists can be denied only by those who claim a monopoly of "modern scholarship and scientific learning." Wright was long recognized as one of the leading geologists of America, and an authority whose reputation extended to both sides of the Atlantic. His works, *Scientific Confirmations of Old Testament History* and *Origin and Antiquity of Man*, together with his introduction to Patterson's *The Other Side of Evolution*, in which he denounced the doctrine as "one-tenth bad science and nine-tenths bad philosophy," will show where he stood with reference to this question. Each of the others is a specialist in his own particular field, and therefore capable of forming an independent judgment according to the evidence. However, they are all discounted by the evolutionists.

Price has been denounced as "an alleged geologist, upon whose scientific vagaries a reactionary theology relies much in its recent attack upon evolution . . . the man, who, while a

member of no scientific body and absolutely unknown in scientific circles . . . had the effrontery to style himself a Geologist" (Prof. Arthur Miller in *Science*, June 30, 1922). One author refers to him as "a fundamentalist, harrowing a geological nightmare." O'Toole is referred to as an advocate of Roman Catholic theology, and his work is described as "the usual propagandist type issued by the Catholic Church . . . as an average specimen of priestly theological methods, but beneath contempt as a scientific manual." Even Fairhurst, who for more than thirty years filled the chair of Natural Science in Kentucky University, is viewed with pity as one who spent his splendid talents to oppose this theory.

We have read most of the works of the authors mentioned above, and fail to discover in what respect they fall below those of Scott, Kellogg, or any other of the modern authors of books on evolution. Fairhurst's *Organic Evolution Considered* is full of facts, scientifically arranged, and the arguments used to prove evolution are thoroughly examined and refuted. His other books on the subject are supplementary to this one, but they fail to show that the accumulation of new facts had caused him to modify his opinions in the least degree. O'Toole is a specialist in biology, and professor in animal biology in Seton Hill College, Pa. His book is most profound. Neither the theologian nor the Roman Catholic are much in evidence. The work is a thorough presentation of the case against evolution from a purely scientific point of view, and the author is absolutely master of his subject. We do not hesitate to say that if his book had been written from the other side of the question he would have been acclaimed as a champion by every evolutionist in the land. As it is one cannot help wondering at the unfairness of those who quote with approval from Canon Dorlodot's *Darwinism and Catholic Thought*, and denounce an approved Catholic scholar who writes against the theory which is advocated by them.

Professor George McCready Price is well able to take care of himself. It is far easier to ridicule his books than to meet the facts presented in them. His *Fundamentals of Geology* first appeared in 1906, under the title, *Illogical Geology*. The work was not only commended by Professor Sayce, of Oxford, and Professor Orr, of Glasgow; it was pronounced to be "a very clever book" by David Starr Jordan, and Professor George H. Parker, of Harvard, said concerning it, "I think you have brought out with clearness the difficulties of supporting the evolutionary theory from the geological side." Pro-

fessor Price has made a special study of his subject for more than twenty-five years, and spent ten years in special observation and research work preparing the materials for his book on *The New Geology*. His positions are supported by standard authorities, not the least of whom is the renowned Austrian geologist, Professor Eduard Suess, whose great work, *The Face of the Earth*, has turned the current of geological thought. Even his severest critics acknowledge that Price "shows a wide familiarity with geological literature, quoting largely from the most eminent authorities in this country and in Europe." That he rejects "the things that have long been accepted as the fundamentals of this science, and substitutes his new catastrophism" may be true; but readers of his *New Geology* and *The Phantom of Organic Evolution* will find that this is not without reason. Whether he be a member of learned scientific societies or not is something for which his readers care little; they have no doubt of his fitness to present his facts in a clear and forceful way.

A more recent scientific author who writes against evolution is Major L. Merson Davies, who has recently printed a book on *The Bible and Modern Science*. Major Davies is a fellow of the Geological Society, elected thereto on the proposal of professional geologists on account of his stratigraphic work among the Indian Tertiary beds. Some of his papers were accepted for reading before scientific congresses and for publication by scientific societies. Major Davies is an opponent of evolution, and his book is an argument against it. The following is taken from the footnotes to the introduction:

"All my experience goes to show that belief in evolution is a purely speculative side issue to practical work in geology. In any case, the fact that I hold the most decided views against evolution, has not, of itself, interfered in the very least with my effective intercourse with other geologists in matters of practical research. So much for the idea that one commits 'intellectual suicide' if one refuses to believe in evolution."

Such we believe to be the true status of the evolution question today. It may be true that "all" (?) scientific men believe in evolution, but they all proclaim that they have no proof of its truth. Many years ago Huxley wrote:

"Looking back through the prodigious vista of the past, I find no record of the commencement of life, and therefore I am devoid of any means of forming a definite conclusion as to the conditions of its appearance . . . But expectation is permissible when belief is not; and if it were given me to look beyond the abyss of geologically recorded time . . . I should expect to be a witness of the evolution of living protoplasm from non-living matter . . . but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophic faith." (*Discourses Biological and Geological*, pp. 256-257.)

To this may be added the words of Dr. H. F. Osborn:

"From the period of the earliest stages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature. Between the appearance of the *Origin of Species*, in 1859, and the present time there have been great waves of faith in one explanation and then in another; each of these waves of confidence has ended in disappointment, until finally we have reached a stage of very general skepticism." (*The Origin and Evolution of Life*, Preface, IX-X.)

The believer in God's Word need not fear any fact of science. The verdict concerning evolution so far is "not proven." Perhaps should it be proved even to the satisfaction of the evolutionists themselves there might be reason for revising our creed. At present that

need has not arisen. To quote again the words of Major Davies:

"Some people think that I am trying to prove the fact of creation. I am doing nothing of the sort. Creation can no more be proved than evolution; that is why, in my definitely scientific work, I avoid all questions of origins. Whatever the geological facts may be, it is always possible to raise suppositions to square them either with creation or evolution. Personally, for reasons stated later on, I think the facts actually look far more like creation than evolution; but that is not a scientific demonstration of creation; it is only a justification for belief in it. The Christian, like the evolutionist, has to walk by faith, not by sight; and it is to the Christian's credit that he knows that he walks by faith, whereas most evolutionists walk by faith without knowing it. What the Christian has got is the fact that a marvelous book like the Bible is behind him, in his belief in creation; while the evolutionist has nothing better than the speculations of men, based upon a dogma foretold by the p. XIV.)

Debates on Evolution

By Bishop William H. Heil, D.D., Allentown, Pennsylvania



HE Science League of America was formed in San Francisco several years ago. Dr. Edward Adams Cantrell is the field secretary, and the names of David Starr Jordan and Luther Burbank appeared on its Board of Directors. One of the purposes for which it was organized was to keep the Bible out of the public schools and put evolution in.

The World Christian Fundamentals Association, of which Dr. W. B. Riley is president, has for its purpose the defense of the Christian faith, and to prove the unscientific character of the Darwinian theory. Dr. Riley holds that it is unfair to present the subject of Darwinism to the immature minds of the students in the High Schools and believes that after they have arrived at a time when they will think for themselves, they are not so readily carried away by false teaching. Dr. Riley is also one of the Contributing Editors of the CHAMPION.

Maynard Shipley, president of the Science League, appeared so certain that the position of the League rested on sound scientific ground that he was quite ready to publicly discuss his philosophy. Meetings were arranged to be held in Los Angeles, Oakland, Portland and Seattle, at which he was to meet Dr. Riley in debate.

The Los Angeles meeting voted 20 to 1 in favor of Dr. Riley. The Oakland meeting gave a victory of 10 to 1 in favor of the fundamental position. Owing to a slight illness on the part of Mr. Maynard Shipley, Dr. Edward Adams Cantrell was substituted. He met Dr. Riley in Portland, Salem, Corvallis and Eugene, Oregon; Seattle, Washington, and Minneapo-

lis and Chicago. The largest vote received by Dr. Cantrell was in Minneapolis where it stood 5 to 1 against him. The smallest was in Chicago where he received 12 votes out of 1200.

It was apparent that Dr. Cantrell was no match for Dr. Riley, and Professor Joseph McCabe, of London, England, the noted rationalist, succeeded him. Four meetings were held. The first took place in a theater in Chicago at which about four hundred people were present. The decision was so close that Dr. Riley asked for a count but this was refused, and the rationalists claimed the victory. In Minneapolis, Winona and Northfield, Minnesota, the decisions were very decidedly against Professor McCabe.

The Science League of America, after these experiences, said that it thought it wise in the beginning of its existence to engage in debates, but it has now decided that such debates are altogether unprofitable. It is not hard to understand that a series of debates in which the audiences decided overwhelmingly against the position of the League are "altogether unprofitable."

Dr. Riley is an outstanding fundamentalist, the pastor of a church in Minneapolis for the last thirty years, to which he has received more than 6000 members. He is the president of the Northwestern Bible School in Minneapolis which has a history of twenty-four years and has hundreds of graduates scattered all over the world, not one of whom has ever accepted the theory of evolution. Many of them have graduated from universities with honors, and always as representatives of fundamentalism.

It was our privilege to hear two of Dr. Riley's addresses and we felt that in both cases he established his positions impregably. He meets the scientist on his own ground and successfully overthrows the latter's argument. He stands out as, perhaps, the ablest defender of the "Faith of our Fathers."

The theory of evolution is no more than a guess at this time. Writers who refer to it as a demonstrated theory are in error and may be governed by the wish that is father to the thought. Theistic evolutionists take the position that it is God's process by which He cre-

ated the living creatures found on the earth. They hold on to their faith in God despite their refusal to believe the Scriptural record of creation. Very many evolutionists are mechanists. They believe that everything that is, was brought forth by a mechanical process, the nature of which they do not understand. They, however, refuse to believe in anything supernatural or spiritual. Essentially they are atheists. The public addresses of Dr. Riley expose the untenable nature of the arguments on which these mechanists rest their belief. In this he is rendering an invaluable service.

What is His Name?

By Rev. John G. Reid, Ph.D., Spokane, Washington

IN some quarters objection has been taken to the use in the Revised Version of the name "Jehovah," instead of the capitalized "Lord," to represent the Hebrew "Jehovah" or "Yahveh," while "Lord" is retained to translate the Hebrew "Adonay," which, strictly speaking, means "Master" or "Lord." Where the Hebrew is "Adonay-Jehovah," the Authorized Version renders it "Lord God"; the Revised Version, more properly, "Lord Jehovah."

Much may be said on both sides. The objectors have in their favor, (1) The natural reluctance to abandon an old and familiar phrase, hallowed by long usage and sacred memories, for a form which, more because of its unfamiliarity than for any other reason, strikes upon the ear; (2) The argument that the too constant and familiar use of the sacred name "Jehovah" tends to cheapen it. Something of the same spirit led the Jews scrupulously to avoid pronunciation of "the sacred and awful Name" and even to substitute the vowel points of "Adonay," lest unwittingly it be lightly spoken. Following the LXX, who naturally substituted "Kurios," in which they again were followed in the Latin versions by "Dominus," led the translators of the King James version to use "Lord." But the frequent appearance of "Lord" as the proper rendering of "Adonay," where it was a title of reverence or of respect for a human superior, compelled some mark of discrimination. So they capitalized "Lord" to indicate that there stood for "Jehovah."

Mere human opinions, tastes, preferences or reasonings are not decisive. Laying aside all previous preferences or prejudices, why not let the Scripture speak for itself? This it does, with no uncertain sound.

What Saith the Scripture?

And Moses said unto God, Behold, when I come to the children of Israel, and shall say unto them, The God of your fathers, hath sent me unto you, and they shall say to me, *What is His Name?* What shall I say unto them? And God said unto Moses, *I Am That I Am!* And he said: Thus shalt thou say unto the children of Israel, *I Am* hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, *Jehovah*, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name forever, and this is my memorial unto all generations. I am Jehovah, and I ap-
to them? And God said unto Moses, I AM Jacob, by the name of God Almighty; but by my name of *Jehovah* was I not known unto them (Exod. 6:3). Other corresponding passages are the following: I am Jehovah! that is my name! (Isa. 42:8). Jehovah, God of your fathers . . . appeared to me. . . And thou shalt come unto the King of Egypt, and ye shall say unto him, Jehovah, God of the Hebrews, hath met with us; now let us go, we beseech thee, three days' journey into the wilderness that we may sacrifice unto Jehovah, our God." Exod. 3:13 to 16, and 18.

Thus saith Jehovah, the maker thereof, Jehovah that formed it, Jehovah is his name; Thus saith Jehovah, the God of Israel (Jer. 33:2 and 4). Seek ye Jehovah. . . Seek him that maketh the seven stars and Orion. . . that maketh the day dark with night. . . Jehovah is his name. (Amos 5:8; 9:6). Unto Jehovah, the Lord, belong the issues from death. (Ps. 68:4 and 20). As for our Redeemer, Jehovah of Hosts is his name, the Holy One of Israel (Isa. 47:4). They stay themselves upon the

God of Israel, Jehovah of hosts is his name (Isa. 48:2).

But I am Jehovah, the God that divided the sea whose waves roared. Jehovah of hosts is his name (Isa. 51:15). Thus saith Jehovah, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night; which divideth the sea when the waves thereof roar, Jehovah of hosts is his name (Jer. 31:35). For thy maker is thine husband, Jehovah of hosts is his name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called (Isa. 54:5). The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance, Jehovah of hosts is his name (Jer. 10:16), repeated in the same words in 51:19. Oh! Lord Jehovah, Behold, thou has made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. . . the great, the Mighty God, Jehovah of hosts is his name (Jer. 32:17, 18).

Behold, I am against thee, saith the Lord Jehovah of hosts, thy day is come; their Redeemer is strong, Jehovah of hosts is his name (Jer. 50:31 and 34). And they shall know that my name is Jehovah (Jer. 16:21). That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth (Ps. 83:18). Even Jehovah, God of hosts, Jehovah is his memorial (Exod. 3:15; Hosea 12:5). Jehovah, the God of hosts is his name (Amos 4:13). As I live, saith the King whose name is Jehovah of hosts (Jer. 46:18; and 48:15). That thou mayest fear this glorious and fearful name, Jehovah thy God (Deut. 28:58). Thy name, O Jehovah, endureth forever, and thy memorial (Ex. 3:15), throughout all generations (Ps. 135:13). Ye shall be holy, for I, Jehovah, your God, am holy (Lev. 19:2; 20:26; 21:8).

And Pharaoh said, Who is Jehovah that I should obey his voice and let Israel go? I know not Jehovah; neither will I let Israel go (Exod. 5:2). Who is God, save Jehovah (Psa. 18:31). Know ye that Jehovah, he is God (Psa. 100:3). That all the people of the earth may know that Jehovah is God, there is none else (1 Kings 8:60). Unto thee it was shewed that thou mightest know that Jehovah, he is God, and there is none else beside him (Deut. 4:35). Know therefore, and consider in thine heart that Jehovah, he is God in heaven above and upon the earth beneath. There is none else (Deut. 4:39). Know that Jehovah, thy God, he is God (Deut. 7:9). Jehovah, your God is God of gods, and Lord of lords, a great God (Deut. 10:17). Thou shalt fear Jehovah,

thy God, and swear by his name (Deut. 10:20). Jehovah, God of gods—Jehovah, God of gods,—*He* knoweth, and Israel *He* shall know. . . . In time to come your children might speak unto our children saying, "What have ye to do with Jehovah, God of Israel?" (Josh. 22:22, 24).

Many like passages might be given.

In Ezekiel the sentence, "They shall know that I am Jehovah," occurs fifty times.

A singular and striking confirmation of the position herein taken is found in the interchange of the forms, "Jehovah God" and "Lord Jehovah." This does not appear in the Authorized Version, where in either case it is "Lord God." The force of the distinction is therefore lost unless it be made to the eye. In David's wonderful prayer (2 Sam. 7:18-29) we have the most striking example of this (Compare verses 18:19 with Chron. 17:16, 17, and verses 25:27 with 28, 29). In Amos it is very noticeable, the form "Lord Jehovah" appearing about twenty times. In Isaiah at least as many times. Also a number of the Psalms. It is peculiarly characteristic of Ezekiel, who uses it 210 times.

Now, in view of, and on the basis of the above, which, though extensive, is by no means exhaustive, the following conclusion seems to be warranted, if not, indeed, compelled:

1. God's personal, distinctive name, by which He would be known and called is *Jehovah*.

2. "Kurios," "Dominus," "Lord," however printed, are all *titles*, not names, and are so recognized in every other connection.

3. The usage of the Old Testament writers seems to make it clear that they expressly designed to emphasize *Jehovah* as the name of the God of Israel, in distinction from the gods of Egypt (Exod. 12:12); of the Amorites (Judges 6:10); from Baal, the god of the Sidonians (1 Kings 18:21); from the gods which your fathers served on the other side of the flood" (Josh. 24:15); from "the gods of the nations round about" (2 Kings 18:33, 34; 19:15, 19). This distinction is made with especial emphasis throughout the book of Deuteronomy (chaps. 5, 6, 7, 8, and elsewhere).

So, while in some familiar passages, hal- lowed by tender associations, it may sound strange, and grate a little upon one's ears, it seems to me to be clearly not a matter of human taste or preference, but to be the mind of the Spirit of Jehovah Himself, that I should follow the Revised Version in this, even if in no other amendment of our loved, honored and hallowed Authorized Version, which is still unexcelled.

"But no man knoweth of His Sepulchre unto this Day"

A critical study of the notations of Sayce regarding the inhumation of Peter and Paul beneath the High Altar of St. Peter's in Rome.

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AN ANONYMOUS donor forwards the author, with considerable regularity, copies of "Our Sunday Visitor." Unfortunately the character of this sheet is such that most rarely has attention been given it; but it so chanced that in a hasty survey of the issue of August 8, 1926, disclosed the following:

"Protestant Supports Petrine Tradition:

Professor Sayce, one of the most distinguished archaeologists in the University of Oxford, has dealt a severe blow at the Protestant contention that not only was St. Peter never in Rome, but his body is not buried there.

Lecturing before the Scottish Ecclesiological Society in Edinburgh, Professor Sayce described the excavations that have been carried out in Rome at the Church of San Sebastiano. The Professor, who is a Protestant, declared that it was archaeologically certain that the bodies of Saint Peter and Saint Paul were actually lying at present under the high altar in St. Peter's.

This, he stated, was the most interesting and most important result of the excavations, though much had also been discovered that was of importance in the early history of Christianity.—*The Antidote*, Jan., '26."

Archibald Henry Sayce, now better than four score years of age, superb archaeologist, prolific writer, much honored past master in the fruitful fields of the ancient Near East, is spending his richly earned closing days in Edinburgh, felicitously phrased by Tennyson "the gray Metropolis of the North." A remembrancer of this yeoman worker and his valuable work is not required for those of cultured mind; but for those of more pragmatic inclination the subjoined list of his writings affords eloquent evidence of both the amplitude of his work, and the diversity of his works. The writer takes pleasure in embracing the occasion to testify his admiration of the accomplishments of this Master Archaeologist.

This brief item in *Our Sunday Visitor* (conf. ante) alleged that Sayce "declared that it was archaeologically certain that the bodies of Saint Peter and Saint Paul were actually lying at present under the high altar in St. Peter's." (author's italics.)

If such be true, the fact must be construed as one of no inconsiderable interest to many minds, and to those of Roman faith may readily be interpreted as collateral and presumptive evidence that Peter was the first Roman Primate.

The importance of the discovery itself (as

alleged), and the distinguished sponsor thereof, amply warranted thoughtful investigation. To that end the co-operation of a cultured Scotch friend was invoked, and through him was secured the signed statement of the Secretary of the *Scottish Ecclesiological Society* that "the report of which you send me the cutting seems to be quite correct;" furthermore, to the courtesy of these same gentlemen the author is indebted for a copy of the "Transactions of the Scottish Ecclesiological Society, Vol. VIII, part II, in which, pages 87-92, appears the notation, *Excavations at San Sebastiano, Rome*, by Sayce. This notation essentially confirms the statements recorded in *Our Sunday Visitor* of August 8, 1926, which is thus seen to have acted in good faith.

II.

Before analysis of the Sayce findings (which include data regarding the alleged inhumation of Peter and Paul in Rome), it is of prime importance to consider what the Bible states, or omits to state, regarding a Petrine residence in Rome. It is not thought necessary on this occasion to endeavor to establish the status of either Biblical records or Biblical teachings,—it is assumed that the Christian reader automatically, by faith, accepts the incontrovertible status of both.

The author has given consideration, from time to time, to the questions of Petrine resi-

Footnote 1. 1872, *Assyrian Grammar for Comparative Purposes*; 1874, *The Principles of Comparative Philology, Elementary Assyrian Grammar, Translations in Records of the Past*, 1st series; 1877, *Lectures on the Assyrian Language and Syllabary, Babylonian Literature, Edited Smith's Babylonia*; 1878, *Sennacherib*; 1879, *Introduction to the Science of Language*; 1881, *The Monuments of the Hittites*; 1882, *The Inscriptions of Van Deciphered*; 1883, *Herodotos I-III, Fresh Light from the Monuments*; 1884, *The Ancient Empires of the East*; 1885, *The Inscriptions of Mal-Amir, Introductions to Ezra, Nehemiah, and Esther*; 1885, *Assyria*; 1887, *Hibbert Lectures on Babylonian Religion*; 1889, *The Hittites*; 1888-1892, *Records of the Past*, 2nd series; 1891, *The Races of the Old Testament*; 1894, *The Higher Criticism and the Verdict of the Monuments*; 1895, *Patriarchal Palestine, the Egypt of the Hebrews and Herodotos*; 1896, *Murray's Handbook to Egypt*; 1897, *Early History of the Hebrews*; 1898, *Israel and the Surrounding Nations*; 1900, *Babylonians and Assyrians*; 1901, *Genesis in Temple Bible*; 1903, *Egyptian and Babylonian Religion, Commentary on Tobit, etc.*; 1906, *Assuan Papyrus*; 1907, *The Archaeology of Cuneiform Inscriptions*; 1923, *Reminiscences*.

dence and Petrine Primacy in Rome, and has failed to find a scintilla of Scriptural evidence to substantiate either hypothesis; in this, as in many other instances, the silence of Scripture is eloquent. Nor has he been able to convince himself that the surmisings, the allegations, the inferences, and the assumptions of tradition constitute conclusive, or even presumptive, evidence in substantiation.

Recognition is made of the fact that definitive chronologic dating is sometimes exceedingly difficult of determination,—that legitimate and candid difference of opinion may reasonably exist,—and that this difficulty and this difference are usually in direct proportion to numerous ancillary factors of obscurity, not the least of which are paucity of records, and the extent of the intervening chronologic hiatus. Fortunately the Petrine period is not notably remote; happily sundry authentic Scriptural records are available; furthermore, the question of meticulous chronologic exactitude in this instance is not imperatively essential. Requesting indulgence for a possible, but negligible, difference of opinion regarding dates, thoughtful consideration is directed to the following editorial notation²:

Was Peter Ever in Rome?

As to the question whether Peter was ever at Rome, the Roman claim is that he suffered martyrdom there with Paul, after a Pontificate of twenty-five years. This would be from A. D. 41 to A. D. 66. But note:

1. In A. D. 44 he was imprisoned in Jerusalem (Acts XII).
2. In A. D. 52 he was at the Council of Jerusalem (Acts XV).
3. In A. D. 53 Paul joined him at Antioch (Gal. II).
4. In A. D. 58 Paul wrote to the Romans, but does not mention him. In I:11, he wants to impart special gifts; and in I:15, he is ready to preach there again. He sends greetings to twenty-seven persons, but none to Peter.
5. In A. D. 61 Paul was conveyed a prisoner to Rome, and certain brethren go to meet him, but not Peter.
6. At Rome he writes to the Galatians, and mentions Peter, but not as being there, or as having been Pontiff there for twenty years.
7. The Epistles to the Ephesians, Philippians, Colossians, and Philemon, were all written from Rome; but while others are mentioned as sending messages, or as being associated with him, Peter is never once mentioned.
8. From Rome also Paul's last letter was written (the Second Epistle to Timothy), and he says: "At my first answer no man stood

with me, but all men forsook me" (2 Tim. 4:16). So that if Peter were Bishop of Rome, he enjoyed an immunity which was not accorded to Paul; and is guilty of having forsaken the great Apostle.

9. And, finally, in this very Epistle, written from Rome immediately before his martyrdom, Paul says: "Only Luke is with me" (2 Tim. 4:11). This is conclusive.

So that Paul *had written to Rome*; he *had been in Rome*; and at the end he *writes from Rome*; and not only never once mentions Peter, but emphatically, at the last moment, declares: "only Luke is with me."

Peter, therefore, was never Bishop of Rome.

Independent study of the Scriptures by the author has led him to conclusions in consonance with those of the reverent and learned writer of this editorial, *i. e.*, that the Bible affords absolutely no evidence of a Petrine residence or a Petrine Primacy in Rome. Nor (as noted ante) does he find, in exotic and multiplied traditions, the slightest evidence that would tend either to supplant or nullify the absolute silence of Scripture in substantiating these claims.

III.

The foregoing protocols deal with the questions of Petrine residence and Petrine Primacy. However, it is entirely conceivable, and quite independent of the foregoing, that inhumation of the body of Peter in Rome may have been made at the time of his death,—or the body transferred there at any period subsequent to death. It is likewise entirely tenable that (as alleged) his remains (in whole or in part) now repose "under the High Altar in St. Peter's."

Scrupulous endeavor has been made to accentuate the fact that the sponsor of this claim is a justly distinguished investigator in matters archaeologic; it remains to add that the statements of Sayce, on this occasion, are clothed in language that admits no difference of interpretation, in truth they are distinctly dogmatic in verbiage; furthermore the official report of the meeting at which this address was delivered seems to indorse without question the claims of this eminent Fellow. The following are submitted in substantiation:

a. Sayce concludes (lines 209-216): "Archaeologically, therefore, it is now certain that the bodies of the two apostles once rested in the Catacombs of San Sebastiano, and that consequently it was their bodies and not those of unknown individuals which were removed by Constantine and his advisers to the basilica he erected on the Vatican. Among the remains of the basilica incorporated into the modern St. Peter's is the so-called *Confessio* or tomb of St. Peter under the present High Altar,

Footnote 2. "Things to Come," Dec. 1896-p. 63.

and the two sarcophagi which are still where they were placed by Constantine must contain the bodies of the two Saints."

b. Extract from "Abstract of Proceedings 1925-1926," page VIII: "The Second Regular Meeting was held in the St. Cuthbert's Hall, on Saturday, 24th October, 1925, when the Rev. Professor Sayce, D.D., delivered a lecture on the Excavations at the Church of San Sebastiano in Rome. . . . The lecture is given in full in this volume (see p. 87), and the Society is indebted to this great scholar for his brilliant management of a difficult and intricate subject, and for the interesting and (to every religious man and woman) absorbing conclusion he reached—that it is archaeologically proved that the bodies of SS. Peter and Paul are lying beneath the great altar of St. Peter's in Rome."

While it is granted that this official report may be construed as not specifically endorsing "the absorbing conclusion" of Sayce, yet it is to be noted that no record is made of any dissenting argument or discussion that would have tended to mar this charming cultural excursus; while, per contra, Dr. Wotherspoon extended a vote of thanks and "commented on the excellent work in excavation being done under the direction of the Italian Government, and on the fact that modern archaeology, and especially the excavations, had so often confirmed the traditions of the church."

IV.

The problem is: are the collected data of Sayce to be held dependably demonstrated facts; are the conclusions of Sayce incontrovertibly sound? In a former study³ an effort was made by the author to show that the acceptance of matters purely supernatural in scope depended upon the action of faith rather than upon the action of reason; it would seem to be wholly superfluous to stress that in the determination of matters such as this, neither faith nor belief activate, and that determination is to be made upon the unbiased evaluation of evidence as submitted.

To that end, consideration of the following tabulation is invited⁴:

^{Footnote 3.} "Concerning Peace and Compromise," *The Bible Champion*, Nov. 1925; abstracted under the title, "Faith Without Compromise," *The Christian*, London, Dec. 3, 1925.

^{Footnote 4.} The author records his unqualified preference that the entire address of Sayce should have been reproduced at this point for critical study. But, not sanguine that the Editor would grant the requisite space, it is strongly urged that the interested reader make effort to secure an authentic copy for thoughtful consideration. In lieu of which, this study in parallel (*supra*) must needs suffice.

Line or Lines	Subject matter	As a cultural excursus	As presumptive, or conclusive evidence regarding inhumation of Peter and Paul in Rome.
1-8	Church of San Sebastiano	apposite	not significant.
9-12	bodies of Peter and Paul removed from tombs on Vatican and Ostian Way, transferred to Catacombs.	interesting hypothesis	no evidence submitted, must be held traditional.
13-18	the Catacombs	apposite	not significant.
19-24	St. Sebastian, the sewer, and the Catacombs.	apposite	not significant.
25-27	"Vestigia Apostolorum," traditional resting places of Peter and Paul.	apposite	traditional, without supporting evidence.
27-33	Acta Petri et Pauli (c. 64 A.D.).	interesting	incompetent.
34-41	the story of Gregory the Great (A.D. 600).	interesting	Sayce assumes a primary and a later interment to have been proved; but admits that Gregory "confounded" the one with the other, incompetent and tends to confuse the issue.
42-56	the ecclesiastical calendar of Rome, and the Martyrology of St. Jerome, in re burial Peter and Paul.	interesting and apposite	data of Cent. IV unsupported by collateral evidence held neither conclusive nor presumptive.
57-59	"Damasus erected a basilica over part of Catacombs in which the bodies were believed to have been laid."	interesting	"bodies were <i>believed</i> to have been laid." Not competent.
60-78	verses engraved on stone, a portion of which exists today.	interesting	irrelevant.

79-87	Eusebius claims bodies of Apostles were in original graves, and that their "victorious banners" were to be found.	interesting	no evidence submitted. Not competent. "Victorious banners," etc., held to be merely an emotional gesture. Without evidential significance.
87-89	based on foregoing Sayce states that "it is evident that up to the date of the Valerian persecution the tomb of each Apostle was well known and an object of pilgrimage on the part of the Christian community."	interesting	evidence inadequate to warrant this conclusion.
90-91	"A persistent tradition of the Middle Ages averred bodies removed to Catacombs in 258 A.D."; "were secreted at the bottom of a well."	interesting	merely a "persistent tradition"; unsupported by collateral evidence, incompetent.
92-96	Excavations at S. Sebastiano 1915 et post; results considered "sensational."	interesting, worthy of further study	interesting, no official reports cited.
97-110	altars, stones, sarcophagi, lamps.	interesting	interesting but not relevant.
105-106	"Some finely executed sculptures of men—possibly Apostles."	interesting	quite so—but equally "possibly" deacons, or evangelists, or philosophers, or merchants.
111-116	a mausoleum, graffiti, basilica repaired	interesting	not relevant, "graffiti" (noted here and subsequently) were merely scrawls on the walls, and while, possibly, on rare occasions, may be of extreme importance, should never be held as conclusive evidence unless otherwise confirmed.
117-120	"In the course of the excavations numerous embalmed, or rather semi-embalmed, bodies have been discovered. They were wrapped in folds of linen, steeped sometimes in balsamic essences, and laid in an extended position on a bed of quick-lime."	interesting and apposite	irrespective of the highly speculative character of the paragraph, which nullifies its value as evidence, it is wholly irrelevant to the question of Petrine or Pauline inhumation. ⁶

Footnote 5. In view of the volatile quality of all "essences" and the extended period of inhumation, this statement may not be accepted literally, for it is most difficult to understand how one, today (or in the later centuries) may certify to them having been employed in the primitive centuries A.D. Owing to the well known hygroscopic quality of "quick-lime" (which avidly slakes its thirst for water from its environment with manifestation of very considerable heat), it is difficult to understand how one today (or in the later centuries) may certify that the original subjacent "bed" was of "quick-lime" (though it is entirely possible that chemical analysis of the "bed" of today might show a predominant calcium ingredient). As this well known quality of "quick-lime" has led to its frequent employment to expedite the disintegration, *not preservation*, of animal and vegetable matters, it is difficult to understand how, if "quick-lime" was originally employed, bodies and wrappings have survived as alleged. It may be fairly anticipated, under such circumstances, that

bodies and wrappings would be practically disintegrated; and that, even in the skeleton, marked destruction would be noted, in particular among the smaller bones and the cancellous portions of the larger bones. The *impasse* thus developed in this paragraph (lines 117-120) may be held solvable only by unreservedly granting a group of some such improbable assumptions as follows: Assume cadavers in excellent condition; assume a competent mummification technique to have been accomplished; assume wrappings to have been impregnated with hot pitch, bitumen, asphalt, or resin ("balsams" if you please) and applied hot; assume bodies to be so heavily wrapped as to be dependably both air and water-proof; assume "a bed of quick-lime," and the wrapped bodies to a greater or less extent embedded therein; assume a very prolonged and very gentle slaking process; assume continued impermeability of the wrappings; assume a subsequent most gradual, but more or less complete, calcification of the bodies. Q. E. D.; "bodies," "linen wrapping," "balsamic essences," "quick-lime."

121-128	a triclinium discovered	interesting	not relevant.
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128-131	graffiti of Cent. III. "correspond with period when according to tradition the bodies of the two Apostles were hidden in the Catacombs of S. Sebastiano."	interesting	data concerning bodies of Apostles purely traditional held not competent evidence.
132-141	Sundry Latin mural graffiti, in each of which Paul and Peter are invoked for benefits; Sayce concludes from these, "it is evident that we have here the records of pilgrims who were visiting the tombs or resting places of SS. Peter and Paul."	of very considerable interest	interesting; but the conclusion of Sayce is made without a shadow of proof. What is obvious, however, is that at this comparatively early date the unscriptural and pernicious practice of invocation of dead men was in vogue.
142-169	other graffiti, the custom of feasting over the tombs, the refrigerium, burial clubs, an Alexandrian triclinium—the Agape.	of very considerable interest, worthy of further investigation.	interesting, but absolutely irrelevant.
170-176	"the old pagan cemetery"—"we may infer that there was a Greek colony in the neighborhood."	interesting	purely inferential, irrelevant.
176-181	twelve columbaria found	interesting	irrelevant.
182-192	three sepulchral chambers found at a higher level than the triclinium, one of which belonged to M. Clodius Hermes, "the impression one receives is that the family of Hermes had become Christian if he was not a Christian himself."	interesting	interesting but irrelevant; the impression regarding Hermes is purely an "impression," unsupported by collateral facts.
193-197	speculation as to whether this Hermes may not be the Hermes of Rom. XVI.14.	interesting	as suggested by Sayce his query "is possible," but it is purely speculative, of no special importance, and is wholly irrelevant as to inhumation of either Paul or Peter.
198-201	"the older cemetery" and the later triclinium.	interesting	irrelevant.
202-204	"then came the Valerian persecution, and the concealment of the bodies of SS. Paul and Peter in the passage below the triclinium, which henceforth came to be known as Memoria Apostolorum, "the memorial of the Apostles."	interesting	as no proof is submitted, the statement is held purely speculative.
204-208	"I have already alluded to the tradition that the bodies were secreted at the bottom of a well, and it is a significant fact that a well has been discovered, the bottom of which is separated only by a thin wall of rock from the niche at the end of the corridor, where the graffiti indicate that the bodies would have been deposited."	interesting	as no proof is submitted it is held to be (as stated by Sayce) merely a "tradition"; the presence of a "well" does not compel a conclusion that the bodies were deposited therein, or "would have been deposited," as inferred by Sayce.
209-216	"Archaeologically, therefore, it is now certain that the bodies of the two Apostles once rested in the Catacombs of San Sebastiano, and that consequently it was their bodies and not those of unknown individuals, which were removed by Constantine and his advisers to the basilica he erected on the Vatican. Among the remains of the basilica incorporated into the modern S. Peter's is the so-called <i>Confessio</i> or tomb of S. Peter under the present High Altar, and the two sarcophagi which are still where they were placed by Constantine must contain the bodies of the two Saints."	interesting	this conclusion of Sayce is both dogmatic and definitive; it is wholly unwarranted, as neither evidence presumptive nor conclusive has been submitted by him.

217-231	"Once, and once only, has one of them been opened. The story is told by Lanciani in his <i>Pagan and Christian Rome</i> . When Giacomo della Porta in 1594 was 'levelling the floor of the church above the Confessio, removing at the same time the foundations of the Ciborium of Julius II, the ground gave way and he saw thro' the opening what no one had beheld since the time of Sergius II—the grave of S. Peter, and upon it the golden cross of Constantine. On hearing of the discovery Pope Clement VIII, accompanied by Cardinals Bellarmino, Antoniano and Sfondrato, descended to the Confessio, and with the help of a torch, which Giacomo della Porta had lowered into the hollow space below, could see with his own eyes and could show to his followers the cross inscribed with the names of Constantine and Helena. The impression produced upon the Pope by this wonderful sight was so great that he caused the opening to be closed at once. The materials with which Clement VIII sealed the opening and rendered the tomb once more invisible and inaccessible can still be seen thro' the "cataract" below the altar.'"	interesting, and by all means worthy of confirmation at the hands of competent archaeologists, made in the presence of dispassionate witnesses.	neither the presence nor the absence of "the cross inscribed with the names of Constantine and Helena" would prove or disprove the presence of the bodies of either Peter or Paul beneath; nor in truth the presence of any other body. It is regrettable that Clement VIII permitted his surging emotions to close the opening without most careful study of the underlying contents; equally regrettable that such study is not being accomplished today, under the complete control of accredited experts.
232-233	"It will be noticed that in this account no mention is made of a sarcophagus, which throws some doubt on the literal correctness of the story."	interesting and illuminating	this sub-conclusion of Sayce is recorded without prejudice; the inference is obvious beyond preadventure.

V.

Before closing this brief analysis of the admittedly interesting, but, patently, inconclusive address of Sayce, attention is directed to the following points, not only in the interest of Truth itself, but also for strengthening the little-faithed ones, so readily led astray by glittering generalities.

It is entirely possible that no human remains of any description would be found, even though exhaustive search be made.

But if so found, the question is raised, by what anatomic fact or facts could it be conclusively proven that the remains in question are indubitably those of either Peter or Paul? No notable deformity, nor no extraordinary abnormality in configuration of either is of Scriptural record. While decapitation (Paul) and crucifixion (Peter) are legendarily attributed as their manner of exodus, yet even if two excellent and complete mummies were found, both duly ritualistically circumcized, the one decapitated, the other with perforated hands and feet; the one bearing fragments of coarse cloth and primitive needles in hand, the other grasping fish scales and fish lines—even so, though suggestive evidence would thus be afforded of most intense interest, such could

not be held conclusive. Paul had long been in prison, not working at his trade; nor had Peter, so far as known, drawn net for many a year. The fact is that such hypothetical findings (supra), to the analytic mind, would instantly spell fraudulency rather than verity.

The mere presence of bones does not argue conclusively that they are human bones. By an interesting coincidence, this ever present possibility is exemplified in the identical Transactions of the *Scottish Ecclesiological Society* in which is recorded this address of Sayce, in an excellent article by Walker on *S. Magnus, Kirkwall; The Saint and the Cathedral*. In this instance two groups of bones were found that afford considerable evidence of being those of SS. Magnus and Rognvald. Very properly these bones were carefully examined by Reid, of Aberdeen University, who found mingled in one group "six fragments of the legs of a large bird (species unknown)," and in the other group "the metacarpal bone of a young pig."

The presence of mummies has been argumentatively suggested (ante) merely to exemplify the possibility of findings that would be of sufficient and persuasive interest to lead emotional and plastic minds astray. The author is fully aware that mummification among the

early Christian groups was practically non-existent; he can conceive that such method may have been employed, in some rare instances, in Egypt, but has no proof in hand in substantiation.

There remains but the following final, and purely pragmatic, point: If the various and numerous reliquaries of the Roman world house genuine and authentic material, how can "the two sarcophagi" of St. Peter's contain the bodies of Peter and Paul, while if the content of "the two sarcophagi" be genuine, what is the material long cherished in the reliquaries? In view of the fact that the adult human skeleton is composed of but 206 bones, it would seem wholly gratuitous to stress the point that we are dealing with material strictly limited in quantity; and yet it is but courteous consideration to indicate that the definitive and dogmatic conclusions enunciated by Sayce (*supra*) have peremptorily focalized an interesting problem that perforce challenges solution—it may be briefly phrased as follows:

- a. If the contents of the Roman reliquaries be held incontrovertibly genuine, the High Altar of St. Peter's in Rome does not enshrine either skeleton or body of either Peter or Paul;
- b. While if the content of "the two sar-

cophagi" be held incontrovertibly "the bodies of the two Saints," the content of widely distributed Roman reliquaries must be held spurious.

VI.

The following conclusions seem to be warranted:

1. There is no Scriptural foundation for the claim of either Petrine residence or Petrine Primacy in Rome.
2. There is no Scriptural foundation for the claim of the inhumation of either Peter or Paul in Rome.
3. There has been found, in the data submitted by Sayce before the *Scottish Ecclesiological Society*, Oct. 24, 1925, no adequate evidence, either presumptive or conclusive, that the bodies of either Peter or Paul, either in whole or in part, have been, or are now, sepulchred in Rome.
4. As of Moses of ancient days, no man knoweth of their sepulchre unto this day.
5. The address of Sayce, on this occasion, is to be construed as a leisurely, non-analytic, cultural excursus, before a group of congenial friends, rather than as a serious and scientific effort by the Master Archaeologist.

China's Nation-Wide Bible Campaign

Placing Hundreds of Thousands of Testaments in the Pockets and Hearts of the People of China---What One Testament Accomplished.

A Call for Intercession.

By George T. B. Davis, Bible House, Shanghai, China

IT IS a peculiarly appropriate providence that just now—when China is being torn by civil strife, and when anti-Christian and anti-foreign propaganda are being promoted by students and political factions—that there should be inaugurated a nation-wide campaign for the distribution of New Testaments.

Contrary to the general impression abroad, the great mass of the people of China, and especially those in the country districts, are still quite friendly to the missionary and foreigner. How long this condition will continue no one can tell. Moreover, probably never before in the history of missions in this land have the people been so receptive to new ideas as at the present moment. It is a time of upheaval and of transition, and also a time of great opportunity.

About two years ago the plan of a nation-wide distribution of neat pocket copies of the

New Testament was broached to the Secretaries of the Bible Societies in China. A letter was sent out to more than 5000 missionaries asking for their judgment on the plan, and if favorable, how many copies they could wisely and carefully use in their district. The project was heartily endorsed by the missionaries, and requests were received for more than 600,000 Testaments.

In the meantime funds have been contributed—quite apart from the regular work of the Bible Societies—for printing some 700,000 copies of the pocket Testaments. A second letter to the missionaries will probably bring the number of applications for the Testaments to the million mark.

The aim of the movement is to use the gift of the Book, and the subsequent reading of the Word, to lead multitudes into the Light, and to promote the systematic reading of the Bible

among those who are already professing Christians.

But the nation-wide presentation of New Testaments is only a part of the ultimate object of the campaign. The chief aim of the movement is to help in bringing to pass a real revival, an outpouring of the Holy Spirit, a great spiritual awakening.

The letter that is now going out to the missionary body is primarily an appeal for united prayer for revival in China. It is suggested that not only the missionaries but the Chinese Christians also should spend a few minutes daily, in the morning if possible, "in intercession for an outpouring of the Holy Spirit upon the missionaries, pastors, evangelists, Bible women, and all Christians; for the cleansing and quickening of the Church; for the spread of the Word of God, and for a great ingathering of souls into the Kingdom." It is hoped also that many thousands in other lands will unite in praying for revival in China, and for the blessing of God upon the nation-wide distribution of His Own Word.

A missionary in Honan, Rev. I. S. W. Ryding, who was recently captured by brigands and was released or escaped a month or so ago, sent an urgent appeal for Testaments for his city, which was "reeling and stunned" from the ravages of brigands and soldiers. He wrote:

"Some months ago I asked if 2,000 of the New Testaments might be sent me for this Hsien, and about 800 surrounding villages. This city has recently been attacked by a large band of brigands. Then followed a looting by 1,300 soldiers. The brigands killed in the city and carried away captive something like 700 people. Captives are now being tortured in order to hasten paying of the ransoms.

"The city is reeling and stunned from the terrible experiences. I feel that *the present* is a most opportune time for Christian workers to go from shop to shop and house to house distributing the Word of Life. Could you send me some of the 2,000 at once?"

The hearts of the Chinese people are peculiarly sensitive and receptive just now, and as a great volume of believing prayer ascends to the Throne from this and other lands, I should not be surprised to hear ere long of gracious outpourings of the Spirit in various parts of the country.

Since returning to China it was my privilege to get a glimpse of some revival meetings held in Shanghai by the well known Chinese evangelist, Leland Wong. Mr. Wong was formerly an officer in the Chinese Navy. Following his conversion he gave up his position, and now devotes himself wholly to work for God. The church where Mr. Wong was speaking was crowded, with a score or two on the platform. The thing that especially impressed me was his

perfect naturalness and ease. He seemed to be speaking under the direct control of the Spirit.

Presently he quietly concluded his address, and made a simple appeal. Some went to the front, and then others and still others, as they sang verse after verse of an invitation hymn. The atmosphere was charged with spiritual power. Although I could not understand the words of the hymn, tears began to flow, and I was carried back in spirit to a somewhat similar scene in a crowded church in Swansea, Wales, in the midst of the Welsh revival.

Mr. Wong is saturated with the Word of God. He reads eleven chapters of the Bible daily: five Psalms, one chapter of Proverbs, three others in the Old Testament, and two in the New. He has applied for 5,000 of the pocket Testaments. He told me that he recently had a fresh realization of the truth of Isaiah 55:11, that the Word of God "*shall prosper*" and "*shall accomplish*." Mr. Wong, with other Christians, plans to spend three days shortly in special intercession for a revival in China.

Recently a missionary in the province of Kiangsue, Rev. John C. DeKorne, gave me a striking example of the power of the Word of God. Two years ago Mr. DeKorne received 100 copies of the special pocket Testament for use in his district. He gave some to an evangelist, but warned him that they must only be given to adults, and only to those who would agree to read and carry them. Contrary, however, to the instructions of the missionary, one of the Books was given to a ten-year-old boy.

The lad carried the Book to his home, three miles distant in the country. Day by day the boy, or his father, read aloud from its pages. Such interest was aroused that the farmer, like Cornelius of old, sent for the missionary to hear more of these wonderful Words of Life. At first the grandfather would have nothing to do with the new "Jesus doctrine." For twenty years the family had been ardent Buddhists. They had over 36 idols in their home, to which they made more than 100 bows daily.

Now, however, all is changed. The home is transformed; the idols have been destroyed; hymns of praise ascend to the One True God. Three generations, the grandfather, father and son, are seeking for baptism. A few months ago, when a missionary examined the grandfather and asked what he knew about the doctrine, he replied: "I don't know much about the doctrine; but I know that I am a sinner, and that Jesus has saved me."

Perhaps no other nation in the world appreciates the gift of a book as much as the Chinese. They have a high regard, amounting almost to

reverence, for their written "characters." Hence they are delighted to receive a book, and especially the Book of Books.

The three Bible Societies operating throughout China are co-operating heartily in this nation-wide effort. Rev. G. W. Sheppard, secretary of the British and Foreign Bible Society; Rev. G. Carleton Lacy, secretary of the American Bible Society, and Mr. Walter Milward, secretary of the National Bible Society of Scotland, are speeding up the printing and binding of the Testaments; and the Societies are bearing all transportation charges of sending the Books to the missionaries.

"There is a wonderful spirit of inquiry abroad in China just now," was the statement made to me last night by Mrs. Herbert Hudson Taylor, the daughter-in-law of the late Dr. J. Hudson Taylor, the founder of the China Inland Mission.

Who can tell whether all this ferment and upheaval and unrest may not be a providential breaking up of fallow ground in preparation for showers of divine blessing? Surely the

placing of 700,000 or 1,000,000 copies of the New Testament in Chinese homes and hearts at the hands of consecrated missionaries and Chinese workers, cannot fail to be a powerful factor in bringing to pass a great spiritual awakening.

David declared that they that tarried by the "stuff" should share alike with those that went to the battle. It may not be possible for those who read these lines to come to China to help in giving out the Testaments and winning souls; but right in your own room by means of earnest intercessory prayer you can have a very vital and glorious share in the distribution of the Books, and in leading multitudes into the Light.

Will you not join with thousands in China in spending a few minutes daily in intercession for an outpouring of the Holy Spirit upon the missionaries, pastors, evangelists, Bible women, and all Christians; for the cleansing and quickening of the church; for the spread of the Word of God, and for a great ingathering of souls into the Kingdom?

The Preeminence of Jesus Christ

By William James Robinson, A.M., D.D., Fort Smith, Arkansas

*"If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to Him
And to him will cleave always.*

*"If Jesus Christ is a God—
And the only God—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air!"*

—RICHARD WATSON GILDER.



THESE words are but a mild tribute to Him whose name is above every name; and a feeble expression of loyalty to Him who is King of kings and Lord of lords. In our mad rush after the things of this life our eyes have been so dimmed by the glitter of tinsel that we are forgetting the things that endure. The deceitfulness of riches and the pursuit of the foibles of honors have so charmed us that we are in danger of forgetting Him who is all in all and God blessed forever.

The preeminence of Jesus Christ can not be exaggerated. No artist's skill, no orator's eulogy, no poet's genius, nor the combined wealth of their imagination can ever begin to express his worth. It is sacrilegious to even think of Him in terms of human virtues or to measure Him by human standards. He is above all. He is in the realm of the infinite where human finiteness finds the incomprehensible.

We can adore Him although we can not comprehend Him. This is as it should be. To lift us all He must be far above us all.

What saith the Scriptures? "Wherefore God hath also highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). This passage gives Him unlimited preeminence over all creation and does not even leave Him second to our Father God and his Father.

John wrote for the sole purpose of declaring the deity of Christ and thereby to establish His preeminence. He says: "These things are written, that ye might believe that Jesus is the Christ, the Son of the living God; and that believing ye might have life through him" (Jno. 20:31). The prologue to his gospel is a formal declaration of this fundamental doctrine. Let us examine it carefully.

"In the Beginning was the Word." This sets forth His eternity and affirms his existence at a time referred to in the opening words of Genesis, when the heavens and the earth were created. He was, then, already in being before created things even began to be. Since His

existence was without beginning He is eternal and, therefore, preeminent. No other conclusion can be reached logically by a fair interpretation of John's words.

The Greek verb he uses indicates this. "For there are two Greek verbs by means of which he is wont to express the idea of existence, one of them signifying existence with an implication of origin, and the other signifying existence with no such implication." Here and in the last part of the declaration "Before Abraham was, I am" the latter word is used, but in "There was a man sent from God" he uses the other word. This careful discrimination certainly declares John's belief in the eternity of "the Word."

"The Word was with God." These words cause us to remember Genesis again. "Let us make man in our image." Regardless of the education of the biblical writers, the Holy Spirit knew how to move upon them to use the right word to make fine distinctions when that was necessary. The preposition (with) John uses here points to intimacy between "the Word" and the God he was with. If John had said "in God" we might have readily concluded that he had in mind some attribute of God. Had he said "from God" we might have concluded that he had in mind merely power issuing from God as creative energy. Liddon says: "He has used a preposition which expresses, beyond the fact of co-existence, or immanence, the more significant fact of perpetual inter-communion." John here clearly declares that "the Word" has personal being and is in active co-operation with God and in perfect communion with Him. Surely, then, He is equal with God.

"The Word was God." Dr. Hovey says: "This is the only correct translation of the clause; and it would have been difficult for John to construct a more definite and emphatic assertion of the proper deity of the Word. For the terms of this clause are so arranged that the emphasis falls upon the term God." This language is meaningless if it does not mean that Jesus is the very essence of God, and in every particular the equal of God. The only difference recognized anywhere in the New Testament is one of function, and we are not concerned with that in this discussion. John clearly affirms the deity of "the Word" and establishes His preeminence, since nothing is, or can be, superior to self-existent deity.

John continues: "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth

in the darkness; and the darkness comprehended it not."

The language John uses makes it very plain that he esteemed "the Word" as very God. He recognized the incarnation in these words: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." By the words "only begotten of the Father" he again declares his equality with the Father, hence His preeminence.

A wise general's actions are largely determined by the movements of the enemy. The lovers of the Lord Jesus Christ should be as wise. At a session of the Congress of Religions held in Chicago during the World's Fair, a heathen orator with rare culture set forth his faith in his gods. At the close of the address Dr. P. S. Henson arose and said, "Alleluia; for the Lord God omnipotent reigneth." Let us do as much, for we are living in a time when all the powers of trained intellectuality, with all the skill and cunning of human ingenuity, bearing the stamp of science, is challenging every fundamental doctrine of Christianity. We are called upon to surrender every tenet of our historic faith.

Evolutionists and Modernists (and there is nothing modern in either their doctrines or methods) are assailing the deity, therefore the preeminence of Jesus Christ, by every means they can command to discredit Him. They know that unless they overthrow belief in His deity His preeminence can not be successfully assailed. Evolutionists, claiming to be his loyal ministers, are denying His deity. If His deity goes, all is lost; but if it withstands their assaults, all is well.

We need to make his deity our battle cry; and rally our forces to His preeminence as our banner. Let us preach this doctrine till every hill and valley echoes and re-echoes with the glories of His matchless name. Let us never rest till everything we behold is emblazoned with this truth. Before this doctrine our debts will vanish as mists before a blazing sun; it will spread the kingdom as if by magic, and a nation shall be born in a day. With this for our slogan, let us march on till we join the choir above and sing the song of Moses and the Lamb.

* * *

Prof. Louis T. More, of the chair of physics of the University of Cincinnati, in his new book, *The Dogma of Evolution as Tested by a Physicist*, makes this tremendous statement: "The real tendency of evolution is to be found in the philosophy of Nietzsche, and not in the life of Christ."—Rev. George H. Lee.

Remove not the Ancient Landmark

By Charles A. Ingraham, Cambridge, New York

Proverbs 22:28



HE saying that the roots of the present lie deep in the past is a very significant one. It is upon the wise interpretation of the past that the present and the future well being of our country rests. For the present is of itself crass, superficial and ephemeral—very little of it is of real, permanent value, for it has no depth of soil upon which to feed, and hence, after thriving a while in the puny strength of its own conceit, perishes away. Thus has it been with nation after nation which has arisen, run its brief course and fallen. Their roots were in the barren ground of present ambition and enjoyment and did not penetrate to the profound teachings of the past.

The conditions which prevail in the United States are markedly of this character; superficiality is the word which describes the trend of human thought and endeavor in this country. Serious literature goes a-begging nowadays, and the hue and cry is for mental and sentimental excitement, and more of it. Those in any manner familiar with the wants of magazines have learned that the past is a "pet aversion" with their editors, unless it in some way accentuates the present event or situation. Articles dealing with how to make money faster, and giving the methods of particular individuals who in a few years have amassed a fortune in some novel manner, are in great demand. In the matter of sports—perfectly commendable under reasonable restrictions—we have commercialized baseball, prizefighting, and so forth, and such amusements as sophisticated movies, "carnivals," street dancing, and a saturnalia of public bathing, all illustrative of our hectic immersion in the things of the present.

But the past offers a deep and fertile soil for genuine and prolific growth and fruitage. The history, biography, philosophy and poetry of bygone centuries furnish a wealth of wisdom and instruction, which to ignore means for any country irretrievable loss and disaster. Absolutely everything of high ethical value which we possess has been inherited from the past. Religion, law, politics, education, science have each and all been evolved through continuous thought and by slow and laborious processes, and we disregard these teachings at our peril. There is no intelligent people which has not

communicated something of value to the sum-total of our civilization.

Thus the roots of our culture and prosperity extend to Arabia for science, to Greece for art and philosophy, to Rome for law, and so on. But there is a tap-root without which all the others are unavailing, and that is, the main source of the Scriptures. For, while there is much instruction and even inspiration to be derived from the literature of other times and peoples, the weakness of much of it is their pagan spirit, which renders it of questionable value.

In vain may we point with pride to our Steel Age, our Cement Age, our Electrical Age, which great discoveries and achievements have contributed so abundantly to our material prosperity and enjoyment, for it is to all this that we may largely attribute our modern worldly-minded and frivolous spirit. They have encouraged the growth of great cities, depopulated our rural districts, and have thus limited independent employment and curtailed original, stalwart thought. The rush of human life has become so continuous and noisy that Religion can hardly find a place to dwell or make herself heard, so great is the Babel of confusion which surrounds her.

So vast is the area of the country, so elaborate its life and employments, so complicated its state and national governments, so profound the public issues, even reaching to world-wide limits, that human powers are not able to compass the wise and proficient ordering of so vast a charge, though were the men occupying all legislative, judicial and administrative places of the most distinguished ability and of unchallenged honor and patriotism. It would be only as they derived help and inspiration from the past that a successful and permanent government could be hoped for, or a Christian, prosperous and contented citizenship could be enjoyed.

To the past then, rather than to the present, with its smartness and vain conceit, should we turn for warning and direction, and above all, to the volume of Scripture, which contains the only true code of national government as well as of individual salvation. Profoundly has Edmund Burke said: "When ancient Opinions and Rules of Life are taken away, the loss cannot possibly be estimated. From that moment we

have no compass to govern us; nor can we know distinctly to what port to steer."

The Church today has a mighty task before her; she stands with her back to the wall, assailed by skepticism without and within, fighting alone. For often the secular press, which is always a powerful ally, deserts her, and taking its cue from the great cities where the leading newspapers and magazines have their principal circulation, become a follower rather than a leader, and slavishly devotes itself to the whims of the present. Never has the Church faced a greater demand for fidelity to the ancient

landmarks of God and of good men, than today; never was the Church press so much needed for the maintenance of Apostolic faith.

It has been said that Plutarch in the writing of his immortal "Lives" had for his principal object the collecting of the moral and political wisdom of the past, for the benefit of his own times. Well may we of the present day adopt his method, and learning the means by which true successes of former generations were secured, and avoiding the ways of failure, direct our personal and national affairs in the paths of high and lasting prosperity.

Alleged Discrepancies of the Bible

By the late William H. Bates, D.D., Greeley, Colorado

Chapter XX



WHEN the pastor and the trio were ready for work, George Argent, with a look that swept the group, said: "I hope you won't think I am greedily trying to be 'the whole thing' if I say I think I have enough to present to occupy the whole evening."

Fred Leges jovially responded: "Oh, George, we know you from 'way back. I don't believe you could do an ungenerous or greedy thing if you should try!" To which Miss Rysen added, "Correct!"

George rejoined, "I am afraid you do not know the possibilities of one descended from Adam by such 'ordinary generation' as I am! But in my recent reading I have come across something that really troubles me; and"—glancing at the pastor—"we know well where to go for relief. The difficulty is in the Scripture history—or else in those who interpret or misinterpret it—of Saul, David, and Goliath."

He went on: "Prof. Henry Preserved Smith, in his *Biblical Scholarship and Inspiration*, calls the difficulty a 'serious discrepancy.' He says, p. 99, 'In one chapter he [David] is already a warrior when invited to the court to play before Saul'—1 Sam. 16: 17, 18; and 'In the other he is a stripling who comes providentially into camp in time to meet the giant, and appears to be wholly unknown to Saul'—1 Sam. 17: 55-58."

In addition, he took down from the bookshelves volume XXI of the Britannica, 9th edition, and from p. 253 read this: "The story of David's introduction to Saul is told in two forms (16: 14-23; 17: 1-18: 5). In the former David is already a man of approved courage and parts when he is attracted to the

court; in the latter he is an untried shepherd lad (as in Chap. XVI) when he volunteers to meet Goliath. In the Hebrew the contradiction between the two accounts is absolute."

"Oh," said the pastor, "this is an old acquaintance of mine. In what George has read you will observe there are two things that require consideration: first, Saul's alleged not knowing David, and second, the alleged disparity in the accounts of David's age."

"As to Saul's knowing and yet not knowing David," he continued, "Dean Milman exploited this difficulty in his *History of the Jews*. But it seems to me that Prof. Smith, the Britannica writers, Dean Milman, and numerous others of the same view, entirely miss the point, and I think I can make this plain."

"First of all," said the pastor, "let us have the facts. Saul had made David his harper and armor-bearer (16: 14-23). The young man, by his medicamental music, soothed to calmness the monarch's mental distress and cured him: 'So Saul was refreshed, and was well' (16: 23). Then 'David went and returned from Saul to feed his father's sheep at Bethlehem' (17: 15). In process of time the Philistines came up to battle against Israel, having with them a giant champion, Goliath (17: 1, 4). Day after day he insolently challenged Saul and his army for a man to meet him in single combat. The father sends David to the battlefield with supplies for his three brothers (17: 14, 17). He learns the situation. The story of his victory over Goliath is too familiar to need recounting."

"Now, it should be remembered," he continued, "that in preparing for the encounter, Saul and David had an animated discussion

(17:31-39). He tried to dissuade him from the combat (17:33), but the valiant young man gets the better of the argument. The bulky king proposes to endue with his own armor the slender youth; but that won't work (17:38,39). 'And Saul said unto David, Go, and Jehovah be with thee' (17:37). Saul knew David well enough then."

He went on: "Now, at a generous temporal estimate a half hour later, according to these gentlemen and their confreres generally, *Saul had forgotten David!* Prof. Smith goes so far as to say, in George's quotation, that David now 'appears to be wholly unknown to Saul.' If that be so, then at that soul-stirring and memory-impressing time there was performed a feat of obliviscence that must for evermore be a thought-staggering psychological marvel; *i.e.*, unless Saul had utterly lost his mind, which he certainly had not."

Interjected Fred, "The absurdity of this is little short of exquisite! But where do they find this facile forgetting?"

Said the pastor, "They find it in Saul's question to his general, Abner, 'Whose son is this youth?' (17:55), and the command to him, 'Inquire thou whose son the stripling is' (17:56). And this, mind you, was perhaps not more than five minutes after Saul had parted with David when he went forth to the encounter! And then, after the combat, when Abner and David come into Saul's presence, the king asks, 'Whose son art thou, thou young man?' (17:58). These gentlemen, evidently just catching at the sound of the word 'son,' assume that the inquiry is as to who David himself is,—which argues that he is not known; whereas the inquiry is as to 'whose son' he is, *i.e.*, who is his *father*. It seems to me any one should see that, who stops to think a moment. So, if there be any ignorance at all, it is not concerning the identity of David, but concerning who his *father* is."

George, who was fingering his Bible as he listened, suddenly broke in: "There wasn't ignorance of the father either, as I see by verse 19, chapter XVI, which I have just caught sight of: 'Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.' Saul knew who David's father was, all right."

"Entirely correct," said the pastor, "and in failing to see that the inquiry turns upon the father instead of the son is precisely where the point has been missed; and the key which unlocks this particular difficulty, over which so many have painfully stumbled, is in verse

25 of chapter XVII, where the king promised that 'It shall be that the man who killeth him [Goliath], the king will enrich him with great riches, and will give him his daughter, and will make his father's house free in Israel.' Goliath slain, the king must make good."

"Now, we need to bear in mind," continued the pastor, "that the fulfillment of this promise of civil benefit did not rest only on the king's *ipse dixit*. The change from theocracy to monarchy did not set aside the Hebrew constitution or the Jewish jurisprudence. A legal process was required, as you will see by what I shall read to you from Wines' *Commentary on the Laws of the Ancient Hebrews*, Book II, Chap. IV, on 'The Hebrew Chief Magistrate: 'The authority of the Israelitish regents was not unlimited and despotic. . . The law, and not the king's own will and pleasure, was to be the rule of his administration. . . Saul, the first king, appears to have had very little power.'"

"So," the pastor continued, "in the fulfillment of the important and valuable promise of *civic freedom*, which must be through an orderly and lawful process, Saul sets his lieutenant Abner upon the work. Abner proceeds to execute his commission (17:56-58). The king must be certified as to who the young victor's father is. The inquiry, therefore, 'Whose son?' is not for a personal information which was already possessed, but simply for *official certification*. That is all there was to it."

Said George, "This disposes of the first part of my trouble satisfactorily and conclusively; but how about the alleged disparity respecting David's age? 'Already a warrior' (Smith) —'an untried shepherd lad' (Britannica), 'a stripling' (Smith)."

"The notion of David's juvenility," said the pastor, "plainly comes from the use of the word 'stripling' in the English translation of the command, 'Inquire thou whose son this stripling is' (17:56). When Abner brings David to Saul for an interview after the combat, the king inquires, 'Whose son art thou, thou young man?' (17:57); but the Hebrew word translated 'stripling' in the one case and 'young man' in the other, is one and the same word—*elem*! Still further: in 1 Sam. 17:33, 42,55, David is also called a 'youth'—*naar*; but in 1 Sam. 20:21, the 'lad,' *naar*, is the 'young man,' *elem*, of the next verse. Gesenius defines *elem* to be 'a youth, young man, of marriageable age.' Moreover, if the data can be relied upon, David was born 1083 B.C.,

and the year of his entering upon the service of Saul and the year of the combat was 1063, thus making the David of chapters XVI and XVII, twenty years old. In either case, 'warrior' or 'stripling' done into English, he was the very same person at both times. It is plain, therefore, from the foregoing considerations, that the assumption of a disparity of age in the David of the two chapters is utterly unfounded and indefensible."

Said George again, as he glanced at Miss Rysen and Fred Leges, "Since, at the outset, you so kindly absolved me of all intention or possible imputation of even seeming to attempt to monopolize this evening, I will venture to presume upon your good nature still further by bringing up what appears to me to be a serious discrepancy in two accounts of the death of Goliath, unless it should turn out to be accounts of the death of two Goliaths."

"This is the record," said he: "We read in 1 Sam. 17:50, 'So David prevailed over the Philistine with a sling and with a stone, and slew him'; and in Sam. 21:19 we read, 'And there was again war with the Philistines at Gob; and Elhanan the son of Jaareoregim the Bethlehemitite slew [the Revision omits the words, *the brother of*] Goliath the Gittite, the staff of whose spear was like a weaver's beam.'"

Turning to the pastor, he said: "Do you remember my borrowing of you an August number of the *Homiletic Review*? My attention was brought to this matter this way: I read an article in it by Prof. A. C. Zenos of the McCormick Theological Seminary, Chicago, in which he says: 'But another problem of a different character is raised by the discrepancy between the account of Goliath's death given here (1 Sam. XVII) and that contained in 2 Sam. 21:19. . . . When in addition it is borne in mind, that the ascription of the slaying of Goliath to Elhanan is taken from an earlier source, and that inherently it is more probable that the feat of an obscure man should be transferred to a favorite hero like David than that the reverse should take place, it becomes all but certain that it was not David who slew Goliath, but Elhanan.' That seemed to me a serious allegation to make, and I confess I was greatly surprised. How can these two apparently contradictory accounts be reconciled?"

The pastor replied, "Easily, and as follows: The battle of Ephes-dammim (1 Sam. 17), in which David slew Goliath was, according to the chronological data of the marginal column in the Bibles we are using, 1063 B.C., when

David was twenty years old, as we have already seen. King Saul's death (1 Sam. 31) occurred seven years later, in 1056 B.C. David having been previously anointed king by Samuel (1 Sam. 16:13), with *jus ad regnum*, i.e., with right to the kingdom, is again anointed king (2 Sam. 2:4) by men of the Tribe of Judah, with *jus in regno*, i.e., with authority over the kingdom. But Ishbosheth, Saul's son, as being lineally in the succession, was also inaugurated at the same time, 1055 B.C., king over the whole nation (2 Sam. 2:8-10); but Judah, under David, was in revolt."

"War for supremacy," said the pastor, "followed between the rival kings, in which David won out; and seven and a half years after he was made king by Judah, he was chosen by all the Tribes as king (2 Sam. 5:1-3). Many years of warring with outside foes ensued, in which David attached to himself a band of military heroes—'mighty men' they are called—a list of whom is given in 2 Sam. 23:8-39."

The pastor continued: "Among these wars were four campaigns against the Philistines, in which four of David's heroes each slew a giant. These campaigns were: 1. 2 Sam. 21:15-17, when Abishai slew the giant Ishbi-benob; 2. 2 Sam. 21:18, when Sibbecai slew Saph; 3. 2 Sam. 21:19, when Elhanan slew Goliath; and 4. 2 Sam. 21:20,21, in which Jonathan slew an unnamed giant who had six fingers on each hand and six toes on each foot."

"Now," said the pastor, "to assume that the Goliath slain by David and the Goliath slain by Elhanan in the third Philistine campaign some forty-five years later, are one and the same person, and that therefore the two accounts are contradictory, is an assumption of a very diaphanous and reprehensible sort. The reconciliation lies in the fact—of which George had a suspicion—that *the two Goliaths are two different persons*."

Said Fred, with a grimace that he meant for mock gravity, "Such mental obfuscation and scholarly absurdity I hope no lawyer will ever be guilty of;" George instantly adding, "Especially a young lawyer not far from here." The laugh which followed, the pastor did not join in, and his look showed that he did not approve the implied reflection upon an excellent theological professor; and he hastened to add:

"This reconciliation is completed and confirmed by the immediate connection and another reference. According to 2 Sam. 21:22,

'These four'—i.e., the four giants that David's heroes slew—"were born to the giant in Gath." But the 'giant in Gath,' according to 1 Sam. 17: 4, was Goliath! It would seem, therefore, that 'these four' were sons of the Goliath whom David slew. Naming a son after his father—a not uncommon practice—would readily account for the second Goliath whom Elhanan slew more than forty years after David had slain his father."

Said Fred, "These three points do indeed seem most effectually disposed of; but, even at the risk of unduly prolonging this evening's session, with George's permission"—giving a sly nod at his friend—"there is another matter, since we are dealing with David's history, that I would like to bring up, for it has disquieted me not a little. Temperance speakers, you know, ring the changes, and very properly, on 'Vote as you pray.' There seems to me an awful discrepancy between David's prayer and his performance, between his praying for mercy and his showing mercy. Take these two passages:"

Ps. 5: 1, "*Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions.*"

1 Chron. 20: 3, "And he brought out the people that were in it [Rabbah], and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon."

"This cruelty seems to me just unspeakable," continued Fred. Such treatment of these war-captives by divine direction—for it is written that David 'turned not aside from anything that God commanded him all the days of his life, save only in the matter of Uriah the Hittite' (1 K. 15: 5)—infidels are fond of arguing that the Jehovah of the Old Testament is a God that delights in barbarity and is therefore unworthy of worship. Moreover, it was in this campaign against Rabbah of Ammon that David procured the death of Uriah because of his sin with Bathsheba, which has 'given great occasion to the enemies of the Lord to blaspheme' (2 Sam. 12: 14),—an occasion that our 'friends' of the Agnostic Club are not slow to improve! 'A pretty person' they say, 'to be a man after God's own heart which shall do all His will' (Acts 13: 22). I wish some relieving light could be thrown on all this matter."

"Well, Fred," said the pastor, "your legal training has enabled you to seize the salient

points, and in a few words to state the case against David about as strongly as it can be put, I fancy. It does *appear* indeed formidable, and I would shrink from attempting a consideration of it except I had at hand some assistance which I think highly valuable, and which may be you all will think affords the relief desired."

"Take the case of David's sin first," continued the pastor. "Prof. Willis J. Beecher, of the Auburn Theological Seminary, with the level-headed good sense, and luminousness also, so eminently characteristic of him, in some lectures before the Moody Bible Institute, has treated of this particular question in a way that is entirely satisfactory, at least to me. Here is, in substance, his thought: If you will get the events in David's life, *in their order*, his moral and spiritual history, as recorded in the Bible, is clear and intelligible. The record represents him as exemplary down till the death of Samuel, and then, his mentor gone, as deteriorating. While as king he displayed great virtues of leadership, in certain respects the deterioration continued. Too much he let the unscrupulous Joab have his own way. He neglected his duties to his deceased friend Jonathan, and to the national worship. His downward course continued until, in the matter of Uriah, he plunged into the lowest depths. Then came a repentance that was as thorough as the downfall had been great. As a record of contrition, confession, and recovery, his soul-portrayal of experience in the fifty-first Psalm has never been surpassed. *His renewed character controlled the remainder of his life*, though he was hampered and harassed by the consequences of his bad past. Says Prof. Beecher: 'It is the *repentant David* whom the record mentions as the man after God's own heart.'"

"Splendid! Splendid!" interjected Fred; "sublime! sublime! Pardon my exuberance, for this means a lot to me. I will try to make my Agnostic acquaintances see, as opportunity offers, that to continue to bedaub a cleansed character and a thereafter spotless record with the black pigments of a bad but repented-of past bespeaks a malignancy little short of infernal. I will be no more disquieted, I assure you, by this feature of David's case. But while his treatment of the Rabbah captives belongs to the period of his sad lapse and before the time of Ps. 51, ought he not, after his recovery, to have shown mercy even as he

prayed for mercy to be shown him, and to have made amends?"

The pastor, with a confident look that seemed to bespeak mastery of the situation, reached for a book, and said: "I have here a book, *Israel: or Jacob's New Name*, by Edward Payson Vining, LL.D., and bearing the imprint, 'American Printing Company, 8 Dix Place, Boston.' It has 192 pages, and is the outgrowth of articles in the magazine, *Watchword and Truth*. As I have read it, it has seemed to me that the Doctor is a linguistic scholarly genius of the finest type, and as an expert should be classed with the Lightning Calculator who used to perform such marvelous mathematical feats. In four chapters, 'David's Captives,' 'The Original Record,' 'The Work of the Captives,' and 'Justice to David,' covering 73 pages, he treats exhaustively this Rabbah incident."

"Obviously," said the pastor, "all I can do now is to give, not his methods, but only results at which he has arrived. Probably there never has been a case of worse misunderstanding and mistranslation of a passage than the verse quoted from 1 Chron. 20: 3, and its corresponding verse, 2 Sam. 12: 31. He digs, delves, mines, smelts the words one by one—explores the Hebrew, Chaldaic, Syriac, Arabic, Septuagint, Vulgate,—and makes plain that the 'saws,' 'harrows,' 'axes,' had no existence, and at length, p. 169, arrives at 'the following statement as the best practicable translation of the first part of the account in regard to the action of David after the capture of Rabbah:

'And the populace which was therein he brought forth, and set in order with the stone-saw, and with pointed tools of iron, and with cold chisels of iron.'

That, you see, is a very different affair, and relieves the record of its ferocious savagery. And Dr. Vining says: 'We cannot be certain as to the exact nature of the tools which the captives were detailed to use; but we may be sure that the meaning of the original statement was not that David cut his prisoners with saws, or put them under harrows of iron, or sawed them with axes; but that he set them to work with various tools, some (and probably all) of which were used for dressing stone.' And the Doctor goes on to show that work done in preparing for building the Temple (1 Chron. 22: 14, 15) can be reasonably accounted for only by the employment of great numbers other than Jews, probably captives from Rabbah, and from 'all the cities of

the children of Ammon.' I frankly allow that this elucidation seems to me entirely tenable—and satisfactory."

"So say we all," affirmed the trio, and they departed inexpressably glad because of the evening's instruction.

* * *

As the Man is, so is his Strength

As the man is in the definiteness of his life-purpose, so is his strength. We live to purpose when we live for a purpose. "This one thing I do," is the motto of the men and women who live the best lives, and who do the best work and the most of it. "Purpose," one says, "directs energy and makes energy."

When the archer sees the target, he stretches the bow. Vision in the eye means tension in the arm. The picture that glows on the canvas has first been a glowing fact in the heart of the artist. Beauty is prior to the brush. Purpose, ideal, vision—these are always and everywhere the condition of strength and the measure of power.

As the man is in the thoroughness of his equipment, so is his strength. There is peril in the passion for immediacy, in sensitiveness to the interest of the passing hour, in the very eagerness to do. Preparation for life-work is essential, and the years spent in that preparation are among the most important and resultful years of the whole life.

In counselling the Greek generals with reference to the war upon which they were to enter, Nestor said, "The secret of victory is getting a good ready." John Milton spent thirty-four years in getting ready to write the poem which the world will never let die. Equipment is a determining factor in life.

As the man is in the integrity of his character, so is his strength. Being is everything. It conditions happiness; it determines and measures service. A man's happiness depends upon what he is in himself. A man's service to others is conditioned upon what he is in himself. Being is basal to doing. As the speed of the electric car is determined by the energy stored in the power-house, as the power of the piston-rod is determined by the push of accumulated steam, so personal power is determined and measured by character. This is supreme power, a character filled with the divine presence and radiant with a divine holiness.—J. F. Carson, D.D., LL.D.

THE SANCTUARY

The Red Trail

By the late David James Burrell, D.D., LL.D., New York City

"The Lamb slain from the foundation of the world."—Rev. 13:8.



OUR world is a little one—a mere speck among myriads of torches blazing in a boundless night—yet this little world of ours was chosen to be the theatre of the most stupendous tragedy the universe ever saw.

It happened on an April day nineteen hundred years ago. "And the people stood beholding." (A shivery sentence, that! Beholding what? An alleged blasphemer dying on an accursed tree. Is that all? The horizons roll back; and behold, the Red Trail! In the light of prophecy we see an altar at the gateway of Paradise stained with the blood of a lamb. From the foot of that altar runs a thoroughfare of blood-stained altars all the way to Mount Moriah where Abraham holds an uplifted knife above his only son. A voice is heard, "Stay now thy hand"; and the place is called Jehovah-jireh; *i. e.*, "In the mount of the Lord it shall be seen." It shall indeed be seen and interpreted in the fulness of time in a Cross upon a green hill far away.

Still onward runs the Red Trail until we reach the Land of Goshen where, at dead of night, the people are sprinkling their doorposts with the blood of lambs; and again that Voice, "When I see the blood I will pass over you!"

And still we follow on from altar to altar until upon the heights of Bozrah we behold One whose garments are dyed red as from the treading of the wine press.—"Who is this that cometh from Edom, this that is glorious in his apparel, travelling in the greatness of his strength?"—"I that speak in righteousness mighty to save! I have trodden the wine press alone and of the people there was none with me!"

At length by the crimson path of prophecy we arrive at the Cross, where the people stand beholding with cold eyes. "Is it nothing to you, O ye that pass by?" Lift up your hearts with your eyes and see. Behold the Lamb of God, slain from the foundation of the world for us men and our salvation.

Here is the Gospel in a nutshell. Lord, open

our eyes and quicken our understanding that we may behold wonderful things out of thy world!

Three mysteries emerge; and in them are involved the three fundamental facts of our religion. Pause here, my friend, if mysteries appal you; for it is a faithful saying, "Truth dwells at the bottom of a well"; and only the rope of faith (which is "the evidence of things not seen"), unrolling from the windlass of desire, can draw it up.

We live in a world of mysteries. We eat and drink and breathe mysteries every moment of the day. To lay my finger on my throbbing pulse is to touch a mystery that neither science nor philosophy can explain or even define. The question is not whether I can comprehend this or not? but Is it a fact? As a fact it may transcend reason; but unless it be contra-rational I have no alternative but to accept it.

The first mystery here unveiled is the *Incar-nation*. We stand by the manger looking down into the face of a Child in swaddling bands. Thus the God of all good Christians was of a woman born. Who shall cut this Gordian knot? "Great is the mystery of godliness, God manifest in flesh; the angels desire to look into it!"

After a while we shall recognize this Child, now grown to manhood, as the Antitype of all the firstlings of the flock slain upon the altars of the ages. John the Baptist sees him walking by the banks of Jordan and salutes him; "This is he of whom I said, There cometh One after me who is preferred before me. Behold the Lamb of God!"

The second of the great mysteries is *Redemption*. This brings us under the shadow of the Cross. "Behold the Lamb slain!" Sin is death; as it is written, "The soul that sinneth, it shall die." The life is in the blood; wherefore "without the shedding of blood there is no remission of sin."

What is Christ doing yonder on the Cross? In the oldest of the historic creeds we say, "I believe that he descended into hell." This explains the Cross, so far as it can be explained at all. He bore the penalty of the World's sin,

so that whosoever believeth in him might not perish but have everlasting life. He drank our cup of retribution to its last purple dregs. Down, down and deeper down he descended into the outer darkness until the bitterest cry that earth ever heard escaped from his parched lips, "My God, my God, why hast thou forsaken me!" Deeper he could not go; for the uttermost hell is where God hides His face. So were the very heavens bowed to save us!

The third of the mysteries is *Sempiternal Grace*. And now, with the seer in Patmos, we are gazing on a throne high and lifted up whereon sitteth One "as a Lamb that had been slain"; that is, bearing the scars of sacrifice; a sacrifice accomplished *from the foundation of the world*. For this Melchizedek of ours hath neither beginning nor end of days. He was always the Lamb slain and always will be—"the same yesterday, today and forever."

His yesterday goes back to the beginning—before the mountains were brought forth or ever the world was formed. The tragedy on Golgotha was no afterthought. It was the consummation of a divine plan as old as eternity. It has for its Prologue all prophecy and for its Epilogue all history. The Cross casts a luminous shadow backward over the unrecorded aeons of the past and forward beyond the last syllable of recorded time. There never was a moment when the Father did not intend to give His only begotten Son, or when the only begotten Son did not intend to give Himself to death for us men and our salvation. It was foreordained before the foundation of the world, by the determinate counsel of the divine will.

And what Christ was in that eternal yesterday He is today. If His is the upstanding Figure in the van of every movement looking toward the betterment of the world and the ultimate triumph of truth and goodness, it is not as the Lion of the Tribe of Judah but as a Lamb slain upon the altar of the World's despair. He triumphs not because He once lived among men but because He died eternally for men. *Mors janua vitae*. As He sits upon His mediatorial throne just now—"ever living to intercede for us"—the marks of nail and spear are still upon Him. Let Charles Wesley sing it:

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me;
'Forgive him, O forgive,' they cry,
'Nor let this ransomed sinner die.'"

And as Christ is in the fleeting but mo-

mentous instant that we call today, so shall He be throughout the never-ending tomorrow. When all the detours of men and nations are ended and the groaning and travailing world has come by the Red Trail to the wounded feet of the King eternal, immortal, invisible, all history will be read in the light of altars gone by.

For there is no progress except in the charmed circle known as "Christendom"; and the power of Christendom is precisely measured by its loyalty to the Cross. The deplorable leanness in many of the churches of our time is due alone to the lack of redeeming blood in their religion. "Thus saith the Lord: in returning shall ye be saved and in confidence shall be your strength." Bring back the crimson ensign! Behold the Lamb of God!

If there still remain the lingering shadow of a doubt as to the eternal continuity of the Red Trail, let Christ Himself be heard. On the way down to Emmaus He reproved certain of His disciples who had been stunned and bewildered by his death, saying, "O fools and slow of heart to believe all that the prophets have spoken!" And thereupon beginning at Genesis "He expounded unto them in all the Scriptures the things concerning Himself."

By the Red Trail He led them back to the primeval altar where the first man bowed to confess his sin, and thence forward through the Oracles by an unbroken succession of prophecies and prophetic symbols, tracing His path by crimson footprints all the way from Paradise lost to Golgotha. "O fools and slow of heart to believe! *Ought not* Christ to have suffered these things that He might enter into His glory?" *What* glory? "The glory which He had with the Father before the world was"—the glory of One for sinners slain before the world was and forevermore when worlds shall cease to be.

For the Red Trail that began at the beginning and ran through the Prophecy to the Cross is being continued through subsequent History and will so continue clear to Heaven's gate. The Cross which Constantine saw in the starlit sky the night before the battle of Saxa Rubra is still there, and over it the same legend, "In this sign conquer!" The Church that does not recognize that sign may have a name to live but, in the campaign of the Kingdom, it is dead in inefficiency as a painted ship upon a painted sea. "I, if I be lifted up," said Jesus, "will draw all men unto me." Other attractions may be used to draw men to church; but

the Cross is the only magnet that can draw men back to God.

"I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all and frees us
From the accursed load;
I bring my guilt to Jesus,
To wash my crimson stains;
White in his blood most precious
Till not a stain remains."

The Red Trail does not end at Heaven's gate. What is this that is written over the great archway? "There shall in nowise enter here anything that defileth, neither whatsoever worketh abomination or maketh a lie, but *they which are written in the Lamb's book of life.*"

Listen to the songs that drift this way: *Worthy is the Lamb* that slain and hath redeemed us out of every nation, and kindred and people and tribe and made us to be kings and priests unto God!"

If by God's grace we enter there, what shall we see? "I beheld," says John the dreamer, "and lo, in the midst of the throne stood a *Lamb as it had been slain!*"

Who are these that speak from beneath the altar? Martyrs who have "overcome by *the blood of the Lamb.*"

And what Temple is this, vast as the far reaches of heaven? "The Lord God Almighty and *the Lamb* are the temple of it!

And this light above the brightness of the sun? "The Lord God giveth them light and *the Lamb is the light thereof!*"

And this beautification of the church? "Let us be glad and rejoice for *the marriage of the Lamb* is come and the bride hath made herself ready!"

And this great multitude, arrayed in white robes and with palms in their hands, who are they, and when came they? "These are they which came out of great tribulation, and have washed their robes and made them white *in the blood of the Lamb.* Therefore are they before the throne of God and serve Him day and night in His temple. And He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. *For the Lamb* which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

The quest of the Holy Grail is ended. We have found it—a chalice filled with the blood of the Lamb—the blood that cleanseth from all sin. It is for this reason that we preach not only Christ as a faultless exemplar of character but first and foremost Christ crucified, "to

the Jews a stumbling block and to the Greeks foolishness" but the supreme expression of divine love and the omnipotent dynamic of salvation to every one that believeth in Him.

Wherefore, come now, saith the Lord, and let us reason together; though your sins be as scarlet they shall be white as snow and though they be red like crimson they shall be as wool. Behold the Lamb—the Lamb of God—slain from the foundation of the world—whose blood cleanseth from all sin!

"Love of God so pure and changeless,
Blood of God so rich and free,
Grace of God so strong and boundless,
Magnify them all in me,
Even me!"

* * *

Are You Liked?

We ought to want people to like us. We ought to make sure that people do like us; it is a duty to God to be liked by men. For, as Mr. Moody used to say, "If you would win a man to Christ, you must first win him to yourself." So Mr. and Mrs. Ralph Norton in their blessed work of soul-winning among the soldiers in Great Britain and Belgium, remembering this principle of Mr. Moody's, have taken care to win the boys in every legitimate temporal way, caring for their bodily needs and comfort and proper entertainment. It was in a recent letter to *The Sunday School Times* that Mrs. Norton spoke of some of the soldiers who were the fruits of personal work,—*"the only way they could be won, for we have had first to win them to ourselves, then to our Saviour."* It often will cost us time and trouble and a going out of our way to get close to people in our community on their human and temporal side, seeking out their interests and thus making ourselves attractive to them; but unless we are ready to do this we have little hope of making our Saviour attractive to them.—*S. S. Times.*

* * *

In all normal human beings there is inborn the ability to know the truth and a God-given instinct to respond to that truth. Hence the authority of truth and thus of the teachings of Christ, Who is the Truth. The rabbis taught as their Talmud instructed them, with all its delusions; but Jesus Christ spoke out of the depths of His own Wisdom, knowing the truth. "He taught them as one having authority, and not as the scribes."

FLASHLIGHTS

By the late Edwin Whittier Caswell, D.D., Middletown, Delaware

The Saviour and the Mother.—Isaiah 66:13.

One day Henry W. Grady left his editorial room and went to his old home to see his mother. His first words were, "Mother, I have lost my religion, and I have come back to you, where I first found God, that you might lead me to Him again." She took him upon her knee and told him Bible stories, singing lullaby songs to him. She gave him his bread and milk at the table as when a boy; leading him upstairs to bed, she said, "Now pray the same prayer, 'Now I lay me down to sleep.'"

In the morning the son said, "It's all right, mother. I've found Him again where I found Him in my childhood." And with great joy he went away to his office work.

Are you a wanderer from your mother's Christ? Return to her and to Him; go back to the starting place. Do you say, "She is gone to her heavenly home"? Then, in imagination, nestle again in her arms, weep at her knees, pray the little prayers of your childhood. Listen and you may hear the rustle of her angel wings still hovering over you, ministering as of old to your troubled spirits. See, she points you upward to the gates of the lost Paradise now open again to receive you; to the Christ, longing to cleanse you.

How happy you are when the abyss of sin separating you from mother and the Saviour is closed again, with you enwrapped in mother's affections and the arms divine! There is room in her mansion for you.

The Ministry of Meditation.—Joshua 1:8.

Why should Joshua so meditate in "the book of the law"? Because by meditation we get the heart of a thing. Memory may give us the letter; it is only meditation that will give us the spirit. We may know all the words of a poem, and yet know nothing of the holy place where its genius dwells. The shy spirit of a great poem is something like a shy bird—it only comes out as we watch long in perfect stillness. And so it is with the law of the Lord; a swift, rushing reading gives us nothing; prolonged meditation introduces us into its mood, and we have fellowship with the spirit in which it was born.

Nowadays there is too much reading and too little thinking. We run about over wide surfaces, we do not descend into any depths. We

know the letter, we are strangers to the spirit. One saying of the Lord, meditated upon, will yield more inspiration than a whole chapter read at a gallop. We talk of "doing" things. We "do" Rome in a couple of days. We "do" the English Lake District in a few hours. We "do" much and we "see" nothing. We read much and we do not enter "the secret place of the Most High."

"Be still and know that I am God." There is a knowledge into which we enter when the soul is perfectly quiet, when we have laid aside the feverishness of the fretful day, and permit our wearied souls the ministry and solace of contemplation. In these quiet seasons the mind is not so much reasoning her way to conclusions as just feasting upon the glory of the Lord. Logic is laid aside, and the soul gives herself to devotion. And in such moments we have the unspeakable help of the Holy Spirit, who is the Spirit of counsel and of might. He will guide our contemplations, and he will help us to appreciate the glory upon which we gaze. Our meditation will be sweet; and more than sweet, for in such meditation we shall absorb the strength in which we can resume our journey, and take up the next task on the ever-varying road.

Christ in Us.—Romans 6:11.

The great moral truth which the apostle wishes to drive home in this section of his Epistle is this: The life of believers is entirely bound up in Christ, even as their life with all its sins and all the fatal consequences of sin had become the life of Christ.

Christ, the immortal God and the sinless Man, died. Why must He die, when death is but the wages of sin? Because of our sins, as our representative and substitute, he died. As our proxy he also rose from death to live in the new spiritual state unto God. As we must count His death as our death, we must also count His rising as ours. "We are buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The appeals of sin that come to us daily in a wicked world should get a response from us as little as from a corpse.

We cannot avoid seeing, hearing, feeling sin, but we cannot as redeemed sons and daughters of God become personally identified with sin.

Our thinking and choosing, our loves and aversions, our action and inaction must be a standing protest against sin. "Reckon yourselves to be dead unto sin"—that is the logical conclusion which the apostle wants us to draw from the atoning death of our Redeemer. Our life is to be a Christ-life, Christ living in us, directing our thought and governing our will, and we living with him, for him, in him. Only in this way can a person realize the mighty import of the profession: I am a Christian.

The Mother Love.—Isaiah 49:15.

The best of human beings fail to be true at times, but mother love is more constant than any other human, earthly affection. There is never a prison where she would not knock for the liberation of her child; her love does not change because of misfortune or unfaithfulness.

A degenerate mother in the toils of Satan's power might forget, but there is One who remembers always to love the objects of his affection. He will never leave and never forget. "As one whom his mother comforteth, so will I comfort you." A mother would give her drunken son the last crust of bread in the house; if expostulated with, she would say, "How can I help it? I am his mother. I would give him all and then die for him, for I was willing to give my life for him at his birth." Though all other friends forsake her child, though the law may seize him and the gallows slay him, her pitying affection will never give him up, and on his grave she will refuse to be comforted, because he is not.

The Far Vision.—Psalms 104:24.

To obtain the true perspective for this cry of wonder and admiration one must mount to the point of lookout which the writer of this psalm occupies. He beholds the earth spread out before him in its created glory: the cloud-capped mountains rising majestically from their base in the wide plains, and the restless sea over which the ships are sailing. He sees the springs in the valley, the babbling brook, the mountain torrent and the great rivers, the flowery meadows and the fertile plains. He hears the song-birds in the thicket and observes the scurrying of the conies among the rocks. He hears the lions roar and sees the mighty cedars bending before the storm. He beholds the landscape bathed in the glorious light of the rising sun and wrapped in the mantle of night, the vault of heaven in its diurnal splendor and its nocturnal grandeur. He recounts all these marvels as a traveler, a

summer tourist, will enthusiastically relate the impression he has brought back from his vacation trip. Our text is a joyful exclamation which breaks into the narrative. The speaker seems unable to talk long about the works of creation without saying something about the Workman. From the very start he had remembered the God who made all things; he has viewed the created glories of the earth as the garment of the Almighty, who has clothed Himself with honor and majesty and challenges man's adoration in the sublime robe of his wonder-working omnipotence and generous goodness. That is the frame of mind in which we should set out on our summer travels. The book of nature is a book full of beautiful lessons. Its every aspect is instructive, elevating, ennobling. But God must give us the eyes of faith to see the wonders of his hand and the skill to spell out the lessons of his wisdom and benevolence from the pages of this Book. The best guide to take along on our travels is not a Baedeker but a Bible.

The Personal Touch.—Matthew 8:3.

A friend was invited to view a cabinet of jewels. The owner first took out a handful of opals, but the friend could see nothing remarkable about them. They were dull and sombre. The owner closed his hand and for a while showed the brilliant, sparkling diamonds and a drawer full of rubies, sapphires and emeralds. Then he opened his hand holding the opals, which were now transformed, glowing with the brilliance of diamonds, burning with lustrous light and beauty.

"How did it happen?"

"This change comes only by the human touch."

Jesus' personal touch transforms diseased bodies into life and health. When there were too many for him to reach, they touched Him, even to the hem of His garment. Personal contact with the lives of suffering humanity is the best way to express sympathy and help. Jesus sought to save individuals rather than masses of men. We should follow his example, as well as that of the apostle. Andrew personally touched his brother Peter and led him to Jesus. Philip influenced Nathanael; Paul for three years at Ephesus warned every man night and day with tears. The personal touch is the secret of the early progress of Christianity. "Ye are My witnesses." Have you put yourself in contact with a single soul, witnessing for Christ, or have you omitted to tell your brother, your child, your friend, of Jesus and his love?

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Jesus was the Puritan in His Day, blazing out the trail for the Puritans and Pilgrims that colonized America. He tried in vain to purify the established Church of the Jerusalem Temple; but He put His life into the task, and that His mission might not fail He died for His ideal. Thus He laid the foundation for His Kingdom, the impregnable and eternal rock; and the Gospel of His life and words will at length be gloriously successful.

The Sabbath

John 5:10-18

The Jewish Sabbath was done away by Christ, and the word is a misnomer for Christians. The Sabbath of Moses was raised with Jesus Christ to the living truth of the *Lord's Day*. He appeared to His disciples not on the Sabbath but on the "Lord's Day." The second time He appeared on the next Lord's Day, not on the Sabbath. The Christians for a time kept both days; and then were led by the Holy Spirit to keep only the Lord's Day.

Jesus during His public Ministry prepared the way for the transition from the rigid formalities of the Sabbath to the living, loving, inspiring observance of the Day when He brought life and immortality to light. The Pharisees had covered over the Sabbath with the obnoxious restrictions of their own interpretation. What had been intended for a blessing had thus become a curse. What had been intended to be a gift of God to man had become a tyranny of man to man. "The Jews persecuted Jesus because He did these things on the Sabbath."

Jesus taught that man is greater than the Sabbath. "The Sabbath was made for man, not man for the Sabbath." (Mark 2:27). "The Son of Man is *Lord* also of the Sabbath." Thus the true Lord's Day is kept by ministering to the life of man, body, mind and soul. It is best kept, not by idleness but by the right kind of work. "My Father worketh hitherto and I work."

Jesus carried over into His Own Day the heart ideas of the Jewish Sabbath, rest and the honor of God. Jesus found the man He had healed in body and He gave him His higher blessing of the soul's health. "Behold, thou art made whole; sin no more, lest a worse thing come upon thee." The danger of the present

is to cater too much to the body, and neglect the soul's needs. John in Patmos made no mistake. "I was in the spirit on the Lord's Day." (Rev. 1:10).

God the Father and Son

John 5:19-29

The exact relations of Father, Son and Holy Spirit are buried in the depths of an unfathomed theology. From the days of Jesus down to the present the Church of Christ has been torn with anguish by its theology; and never yet have all Christians agreed in any century. Let us learn what Jesus teaches us, and be content. Whatever is more may become a sin.

Jesus did not retract His statement that God was His Father. He knew that His life was threatened on that assertion; but He ignored His peril and at once began to explain and apply this great truth of His Gospel.

"Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these the Son also doeth in like manner." This Jesus said about Himself, the Son, as He was then the human incarnation of the Father. While in this mortal flesh He was absolutely dependent upon the Father. He is not talking about the pre-existence nor His post-existence. "Greater works than these will He show Him, that ye may marvel."

"The Father loveth the Son, and showeth Him all things that He Himself doeth." This is most delightful. The Father and the Son are in perfect harmony, made one in the divine love for each other. This is the eternal secret of success for this world or any other. And Jesus afterwards prayed for His disciples that they might be one, as He and the Father are one.

"He that honoreth not the Son, honoreth not the Father that sent Him. Jesus claims for Himself the same honor that should be given to God the Father. The Son may not always be worthy of the same honor as the father; but in the case of Jesus He was worthy, and besides this He was sent to represent God. To slight an ambassador is a slight to the King that sent him. Thus in a two-fold sense Jesus must be honored as the Father is honored. The Father has delegated the Son not only to represent

Him on earth, but also to judge man in the Heavenly Assizes.

Pharisaic Prejudice

John 5:30-47

Satan must have hypnotized the Pharisees. Jesus told them to their face, "Ye are blind guides of the blind." Their minds showed the most amazing stupidity, incapable of appreciating the finest life ever lived on earth and the most divine truth ever taught. They were blinded by prejudice, which still has the same power over human sense and reason. "The Jews sought the more to kill Him"!

"I come in my Father's name and ye receive me not; if another shall come in his own name, him ye will receive." What they maintained was His greatest sin was really the greatest reason why they should receive Him, coming in the Father's name. Besides, the Father had given the Son God's credentials. "The witness that I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me that the Father hath sent me."

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of me." They say they believe the Holy Writings; and yet they will not accept the evidence of them. They say they believe in Moses; but Moses testifies of Christ, and yet they do not believe on Him. There cannot be any evidence however good that they will accept.

Jesus sees the cause of their prejudice and tells them plainly, "Ye have not His word abiding in you." "I know that ye have not the love of God in yourselves." "How can ye believe, who receive glory one of another? And the glory that cometh from the only God ye seek not." Selfish pride of nation and of their own persons had sealed their heart against God and had polluted the springs of their own life.

"Think not that I will accuse you to the Father." Jesus was holding the position which gave Him power to judge; but He did not need to judge them. They judged themselves, as all will judge themselves on the great Judgment Day. Man may hide his real self from the world and even deceive himself; but in the Day of Divine Revelation he will stand absolutely revealed to himself and to all about him. His own prejudice will condemn the Pharisee.

Christ's Compassion

John 6:1-15

Christ bitterly denounced the hypocrite from time to time. "Woe unto you hypo-

crites." I do not recall any case in which Jesus denounced any other sin than hypocrisy. He rebuked demons and drove them out of men and women; but His attitude towards the worst sinners was that of compassion and helpfulness.

"I have compassion on the multitude." (Mark 8:2). This is repeated on several occasions. It is characteristic of Jesus Christ, Who is today the same compassionate Saviour. What a comfort this is to us all! So many of our fellowmen, no better than ourselves, are so critical and so cynical about us; and they think it smart. But any fool can criticize, carpingly.

Our lowest needs appeal to Him, as well as our highest. He does not scorn the hungry. He provides for our bodily wants; and says to us, "Go thou and do likewise." "Inasmuch as ye do it to these ye do it to me."

To us Americans Jesus Christ said, "Feed these Armenians"; and we have been doing this for years, and we will continue until they are able to feed themselves. The lad had only "five barley loaves and two fishes"; but under the blessing of Jesus they were sufficient for the five thousand men. We often feel that we are not sufficient for these things; but if we do our best in Christ's name and spirit, then He makes our feeblest efforts sufficient. He makes us the dispensers of His bounty with our efforts as the nucleus. We are told that every tiny drop of water in the sky has for its nucleus a fine grain of dust. God's grace centers in the human effort, and its abundance is unlimited. Christ asks us to bring our loaves and fishes to Him.

This miracle was the evidence that was best appreciated by the multitudes. How often today providences in the lower things of life weigh heaviest in the estimation of the masses. God is very condescending in giving to man what he can appreciate; and so He stoops. On that account there was more need for material miracles in the days of Jesus, and now in the lands of darkest heathenism. Many in our own land appreciate only miracles of health and wealth. "When the people saw the sign which He did, they said, This is of truth the prophet that cometh into the world."

"Blessed are those that do not see, and yet believe."

* * *

If some people saw the record of their church attendance they would be surprised to find how seldom they are at the services; thus they get out of touch with Christ and the Church.—
Rev. George H. Lee.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

If I am a good judge, I believe you are ashamed to loaf around this busy world, and not do your share when the need is so great.

CHAPTER XV

An Unusual Prescription



Harold was home. He was a sick man. The mental traditions of a lifetime were shattered. He knew that there was evil in the world, but he thought there was also surpassing good. His faith in humanity had been one of his most valued possessions; and instantly, as it were, the trust he had built up in the two women he had thought to be the best of the very best came tumbling down. The fair Helen had been dethroned, and Bettie had crashed down with her in the kingdom of his heart. It was not a case of disappointed love, but more; it was a collapse of his high veneration for good women. It was a startling revelation of human depravity.

His father was alarmed and his mother prostrated at his condition. The family physician was puzzled. An examination showed Harold physically sound, although a strange slowness of his heart was evident at times. The doctor said it was not an organic trouble, but seemed to result from the effect of some mental state.

"I do not imply," he said, "that his mind is not strong; there is nothing like insanity, but it is more of a melancholy tendency, though I use the word melancholy because I can find no other word which at all describes it."

Pressed for the best course to pursue, the physician forbade medicine. "The best thing for the boy," he advised, "is some entirely new and unusual procedure. Let him don a khaki suit, throw a blanket over his shoulder, and with just the minimum amount of money in his pocket, start out to tramp. Have him walk exclusively, going anywhere his fancy may lead, proceeding a mile or thirty miles a day as he judges best, stopping at farmhouses or sleeping on the blanket in the open, and begging his meals, or working for them, or buying enough to satisfy his appetite if the other means fail. But he must have an appetite before we worry about feeding him. Give him six weeks of this, and if in that time he

becomes interested enough in anything to awaken and direct his mind along some new channel, he will recover speedily. Keep closely in touch with him, but insist on this procedure. He can be supplied with clean clothes by mail, for he must report to you regularly."

And so, one beautiful June morning, Harold sallied forth into the land of adventure as directed. He proceeded along an uninteresting highway at a leisurely pace and rested often beneath the wayside trees. He took no note of time, nor could he judge the distance traveled, when he perceived the lengthening shadows and the cool of the evening creeping upon him. For the first time in many days he felt hungry and strangely so. His mind centered upon cheese and crackers; 'twas his only craving. A little crossroads store was at hand; he entered and bought a slice of cheese and a few crackers. Seated at a spring near the road he feasted on this plain fare, drinking water from the spring. Then he wandered on a mile further, rolled up in his blanket, and slept soundly all night.

The third day, about noon, he walked up a long lane to a farmhouse some distance from the highway. He was ravenously hungry, but as he had not walked a great distance in the time out, but had loitered here and there as suited his fancy, he was not more than normally exhausted. A sweet-faced little girl came to the door to meet him, and he found himself comparing her pretty curls with the color of Bettie's hair and deciding that the color was identical. Then he realized that aside from eating and sleeping that was the first interest he had found in anything.

To his request that she tell her mother that a hungry man was wanting something to eat, she disappeared, and almost immediately the mother, a pleasant-faced, matronly woman, came to the door. She gave him a hasty survey and then said:

"I don't believe you are a tramp."

"Oh, yes I am!" he rejoined hastily, and then smiled at the falsehood, for at least it was half a falsehood. He reflected at the absurdity of a son of a well-to-do druggist tramping about the country and largely dependent upon charity. But evidently the physician wanted him

to have the experiences of that craft, at least in some things.

"I suppose you have some kind of a story to prove it," she said. "Well, I am about to prepare dinner for Bessie and myself, and will set an extra plate. The men are all across on the new farm beyond the hill yonder, and I just sent their dinner to them. Wash at the pump out there and come in when I get the dinner ready."

"If you please, ma'am, I'll be perfectly satisfied to have you hand out a little something to eat; and I will sit out here on the bank and eat. I am too dusty to come into the house."

She looked him over again, but that face and that honest eye were too convincing. "No," she said, "you will come in and eat with us, and then I have something to say to you."

And so he found himself in a cool corner of the farmhouse, eating bread and butter such as no one on earth but these can enjoy, washing it down with milk fresh from the coolness of the springhouse, real country-cured ham and all the accessories that make up a real farm dinner. And the appetite with which he responded to his hostess' invitation to "have more" finally caused that good woman to gasp with surprise, even though she was accustomed to cook for hungry farm boys.

The little girl had instantly taken the newcomer to her childish heart; for the unspoiled child, of all creatures, discerns the nature and intents of the man far more accurately than their elders. She sat next to him at the table, taking that close position of her own volition, and watching him with the inquiring innocence of one who saw in his advent a fairy prince from beyond the encircling hills.

The dinner over, the mother directed the child to set a chair for Harold beneath a great shade tree, and carry to him the daily paper which the postman had but recently left at the box by the gate. But before she left him in order to help her mother she could not resist the childish impulse to find out more about him. So she inquired:

"Have you a little sister at home?"

"No, little one, I have not; but ages ago I knew a young woman who had hair just like yours."

"And was she good, just like I try to be?" the original child inquired.

"I always thought she was good," he compromised by using the proper tense. "Indeed, I thought she was the best creature I ever knew."

"I am going to grow up to be a good young lady, myself," she boasted ingeniously. "Say,

listen, I have a secret to tell you," she whispered. "Brother Bill has a sweetheart, and I like her." Harold immediately became interested in her disclosure. She was so innocent and refreshing. "She has curls and she tosses them, and turns her head, and looks down, just this way—and this way—and this way," and the little one soberly turned her head in imitation of the object of her disclosure. Harold laughed heartily at the mimicry, and could almost imagine the occasion. Encouraged by this interest, the little miss continued:

"When she is here, mamma cuts the pie this way and that way," suiting the words with two slashes at right angles. "But other times she cuts them this way, and that way, and across."

"Do you like pie?" inquired Harold at this suggestion.

"Yes; do you?" she replied.

Harold admitted his preference for pie, and the little girl seemed delighted at this additional ground for mutual interest. Then she ran off to join her mother, leaving him to his paper and his thoughts. But he merely glanced at the paper for a few moments. Some way he thought that what was transpiring in this great world was of no special interest to him. He closed his eyes, but his thoughts were very unconnected and fleeting. He felt tired of thinking, and might have dozed, as likely he did for a moment, before he heard the voice of his hostess at his side.

"I believe you told me your name was Goodwin?" she inquired. He nodded.

"Well, Mr. Goodwin, it is busy times with us on the farm this time of year, and we are short-handed with no prospect of finding any one to help. You look like a strong, active young man, rather pale and soft-palmed, I should judge, but one likely to do your duty as far as you can. I want to know if you will be willing to stop with us for a few days and help? I will see that you are supplied with clothes for the work; Bill is about your size. If I am a good judge I believe you are ashamed to loaf around this busy world, and not do your bit when the need is so great."

And so the next morning Harold went to work. His new friends were too glad of the help, such as it was, to find fault with his inexperience. And thus there came into his life not only a few days of just such living close to nature as his soul needed, but also the elements of the farm life spurred his lagging interest back toward its normal alertness in the welfare of his fellow-man.

LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

The Clear and Definite meaning of Evolution



FRIENDLY critic, who evidently has become a little impatient with us, writes thus: "You do not inquire whether the whole story in Genesis and the succession of days is not the very succession that evolution has accepted."

Our friend is in error. In this magazine and in other writings the present writer has often said that, as far as the succession is concerned, the Biblical and the evolutionary conceptions agree. Our correspondent simply has failed to read the writings of those who oppose evolution on both scientific and Biblical grounds.

But with the succession the analogy stops. In the Bible the succession consists of consecutive and orderly acts of *creation*. With evolution there are no direct creative acts, but only a gradual merging of one kind of subsistence into another of a higher order. The Bible teaches that God wrought by creation wherever a new entity was brought into existence. The evolutionists will hear of no such creative acts; by which we mean creation *ex nihilo*, the only process that can properly be called creation, in the Biblical and philosophical sense of the term.

Many people use the term evolution in an unscientific way, and hence display confusion of thought in themselves, and introduce confusion of thought into the discussion.

What is the theory of evolution? Well, if it is thoroughgoing, it is cosmical, and means that, given the primordial material, the present status of all things has come about by a gradual process of unfolding according to natural laws and by means of resident forces. This would include spontaneous generation, or the evolving of living from non-living substance by means of purely physico-chemical forces. We pause to inquire whether abiogenesis has ever been proven. It has not. *Omne vivum ex vivo*, agrees Vernon Kellogg, an outstanding evolutionist.

But the evolutionists who are not so radical and thoroughbred begin with the entrance of life into the world. How it came about they do not know, and do not wish to say. But, given the primordial cell, or germ-plasm, all organisms, including vegetables, animals and human beings, have been evolved, by natural

processes from it—that wonderfully endowed primeval cell. All evolutionists hold that man is a scion of the animals—in other words, evolved from an animal stock. Thus evolution has a clear and definite meaning when it is used in the scientific sense.

Can this theory be read into the Biblical record of the creation, by any fair method if literary interpretation? Think it over and think it through. Where is there the slightest hint anywhere in the Bible of the mineral realm merging by a gradual process into the organic world? Where is there a hint anywhere of vegetables evolving into animals? Where is there the slightest intimation that man came up from an animal ancestry? On the other hand, it is explicitly taught that the first man came into existence by a special act of divine creation. Besides, at every stage in the successive acts of creation in the organic realm, the Bible states positively that "each was made after its kind." And that, we claim, is the regime found in nature today when her ways are studied without prepossessions.

In order to prove that our definition of evolution is correct, we shall quote from a number of outstanding scientific authorities who ought to know what evolution is, if anybody does. If nobody knows what it is, that is an evident token that it has no definite meaning, and therefore has no business in the world of science, which deals with exact knowledge. Our quotations from scientists on the meaning of evolution has been culled by E. W. Smith, and are published in an esteemed contemporary.

The theory of evolution is not to be confused with "the development theory. According to the Standard Dictionary, evolution, whether materialistic, agnostical or theistic, means that all results are wrought out along the unalterable lines of natural law and by physical forces exclusively." The same authority defines the "development theory" as follows: "The theory of the orderly unfolding of the system of the universe under divine guidance according to a divine plan, and with various divine interpositions."

This great dictionary says that evolution and the development theory are "often improperly confounded." This proves that people who

have hazy ideas of the theory of evolution are lacking in scientific insight and precision. The development theory agrees more closely with creationism than with evolution, for it accepts "various divine interpositions." If those "interpositions" are admitted to be successive acts of creation, no Christian can object seriously to the development theory.

But now just what is the evolution theory? Professor Le Conte defines it as follows: "All things came by continuous progressive changes, according to certain laws, by means of resident forces." Again: "Evolution is the production of something new out of the building up and reconstruction of something which already exists."

This is Professor A. C. Beckwith's definition (Dr. Beckwith is a theological professor in Chicago): "The evolutionary doctrine of the world holds that the entire process of development is to be referred to resident forces, operating according to ascertainable fixed laws."

Here is Henry Fairfield Osborn's definition, given in his usual *ipse dixit* style: "We know that man has descended from an unknown ape-like form somewhere in the Tertiary" ("The Evolution of Life," p. x). Does that agree with Genesis 1:26,27? Hear Professor Harry B. Ferris, Yale University: "Because of structural similarities he (man) belongs to the order of primates, together with the lemurs, monkeys and apes. Structurally man differs from his nearest relatives, the anthropoid apes, by differences of degrees rather than kind." Again: "It is pretty well agreed that the anthropoid apes and man came from a common ancestor, and he in turn from some primitive, broad-nosed ape." Does that agree with the Biblical account of man's origin? Just mull it over, please.

Next we quote from Dr. J. R. Angell, president of Yale University: "It may be assumed without argument that evolution has occurred within the field of intelligence, as it has within the field of organic structure, and I shall proceed at once to examine the major features of the process. It will be convenient to distinguish in such an analysis between the development of intelligence in animals and the corresponding development in man. This distinction is not for a moment intended to postulate any fundamental difference between human and animal intelligence." Again: "It has thus been made particularly clear in the last century that man is, in his instinctive life, close cousin to the brutes. But he has also in

his nature the deep-grounded tendencies of hundreds of thousands of generations of savage human ancestors."

Our quotations from Ferris and Angell are taken from that well-known book, "The Evolution of the Earth and its Inhabitants," comprising papers by five Yale University professors, a book to which we have more than once called attention in these columns. All the writers of these theses are professional scientists, not theologians, and therefore ought to know what scientists mean by the evolution hypothesis.

Next we shall give a choice selection from another scientist who is wedded to evolution—Professor Lester F. Ward, of Brown University, in a book entitled "Pure Sociology": "No blame ever attaches to the sex relations of animals. They are usually or always such as best subserve the needs of different species; at least, they are such as the conditions actually produced. It was the same with man when he *emerged from the animal state*, and, properly viewed, they have always been such since that date" (p. 339). (Italics ours.)

We will not stop to moralize on the fact that this evolutionist advocates the giving of loose reins to the sexual passions because we are the progeny of the animals. Our purpose here is to give the proper meaning of the evolution theory according to its scientific and official exponents. Now turn and read the works of all the leading devotees of this cult, as we have done ourself, and see whether they do not all declare that man is a descendant of the animals. There is not an exception. Here is a partial list, besides those already mentioned: Conklin, McGreggor, Gregory, Lane, McMurrich, Woodruff, Hull, Kellogg, Jordan, Thomson, Simpson, Kraatz, Osborn, Dorsey, Newman, Coulter, Dawson, Unwin, Lodge.

So the meaning of evolution is as clear-cut as a star against the blue sky. The theory has no double meaning. It is not a Janus-faced affair. Every one who has read its literature with any degree of care will not be in doubt for a moment as to what it is. If there is still any lingering uncertainty in any one's mind, let him read Joseph McCabe's "The A B C of Evolution," George Howard Parker's "What Evolution Is," and H. H. Newman's "The Gist of Evolution." Let him also read the many able anti-evolution books which have been reviewed in this magazine for the last five or six years. This theory is in no way to be confused with the so-called "development theory," and

is directly opposed to the Biblical teaching of creationism.

The opponents of evolution oppose the following doctrines, which are part and parcel of the evolution hypothesis: Spontaneous genera-

tion, the transformation of species, the animal ancestry of man. These doctrines are the *dogmas* of evolution. But they have never been proven scientifically, and are contrary to the teaching of the Bible.

The Story of Philosophy



HE above caption is the title of a recent book that has attracted much attention. It is written by Will Durant, and is published by Simon and Shuster, New York City. 586 pages, 21 illustrations, \$5.00. We have just secured the book, and find this statement on the cover, the "fifty-second to the sixty-second thousand." So it has been a remarkable seller.

In some ways it is creditable to our times that a book on philosophy has such a vogue, because it shows that many people are thinking, and trying to think deeply, on the problems of life and being; that they do not want to skim over the surface of things. We sometimes think this a frivolous age, but no doubt there are enough solid people to keep our present generation and the next from becoming mere foam.

In other ways, however, the wide circulation of this book is not so encouraging. The author does not take either the theistic or the Christian position, but belongs to the school of John Dewey, George A. Dorsey, John Haynes Holmes, Heywood Broun, H. L. Mencken, Hendrik W. Van Loon, Frederick Lynch and others of that ilk, who are either pronounced agnostics, or mechanists, or liberalists in religion. You will see the kind of men who give the book unstinted endorsement on the first page of the wrapper. Is it a good sign of the times when a book commended by such men wins so large a circulation?

The book is so large a one that we cannot take the time just now to give it a thorough reading and notice; but we find a most judicious review of it in *The Presbyterian*, Philadelphia, written by our discriminating friend, Rev. Thornton Whaling, D.D., LL.D., and we feel justified in inserting it here, so that our readers may know whether they will want the book or not, or, if they do read it, they will know what are its chief merits and its serious faults. Dr. Whaling is just as profound a scholar as he is an earnest evangelical believer, and therefore we have confidence in his judgment. He reads and reviews books with a discerning mind. Here is in part what he says of Mr. Durant's book:

"The reason for its unexampled popularity is not far to seek. The simplicity and elegance

of the style and the apparent lucidity with which the most abstract and recondite views are presented, give the book a unique place on library shelves in the section marked philosophy, metaphysics, psychology. The title well describes the volume. 'The Story of Philosophy' is not told as if it were a history marked by rigid development or continuity of evolution or progress, but like a fascinating story conceived by a brilliant fiction writer, which leaps from point to point without the hard necessity of showing the *nexus* or bonds which tie the whole into unity. . .

"The standpoint of the author accounts for the wonderful circulation of the volume. Educated and trained under Roman Catholic auspices, he later reacted so violently, not only against the authority of an infallible church, but also against all the views held by any thinkers of the past or present who believed in a supernatural religion received by revelation from an infinite God, that he has come to occupy the standpoint of many who interpret philosophy as having no relation to any life save that which we live here and now. Theology dies, epistemology evaporates into thin air, and metaphysics becomes as barren as desert sands on such a hypothesis.

"To indicate further the author's standpoint, it is suggestive to find that Voltaire occupies 57 pages, Schopenhauer 56, Nietzsche 61, while Hegel is dismissed in seven, and Dugald Stewart, Sir William Hamilton and James McCosh are not so much as mentioned. His contemporary American philosophers are Santayana, Spanish by name and nature; William James, and, above all, John Dewey, the David Hume of 1926, in whom our author's soul seems to fairly riot. No notice is taken of Josiah Royce, the impressive Harvard idealist, or of Professor Perry and the school of Neo-Realism, which command the allegiance of many thoughtful minds today.

"This secularistic, materialistic age, built largely on industrial, economic, social, political and apparently scientific and anti-theological, anti-philosophical grounds, furnishes the angle of vision from which the author writes this 'Story of Philosophy.'"

Liberal to the Core



SOME time ago (see the CHAMPION for April, 1926) criticism was passed upon Sherwood Eddy, and he was placed among the liberalists. To prove that the criticism was just we cite his new book, just from the press, entitled "New Challenges to Faith," which we have been reading with mingled feelings of indignation and sorrow. Here he declares himself. It would require a book of equal size (256 pages) to point out and answer all the heretical teachings of this book. We mention only a few of its defects so that everybody will know with which class of religionists to bracket the author.

He took off a sabbatical year, he says, to investigate in the great libraries. He gathered a great deal of material, we acknowledge, and the present book is the result. But the trouble is, his researches were all one-sided. Look at the list of liberalistic books he cites in both the text and the bibliography. One seeks in vain for a single conservative book. Not one is even referred to. All of them are utterly ignored. No mention is made of Orr, Cave, Bartlett, Bissel, etc., among the older writers, and none of writers living today, like Sayce, Ramsay, Wilson, Vos, Mullins, Robertson, Machen, DuBose, Candler, Moeller, Koenig, Sellin, and many more. Eddy's authorities are the following: McGiffert, Kent, Burkitt, Mof-fatt, Fosdick, Shailer Matthews, Goodspeed, Glover, Hawley, Case, and even Father Loisy (p. 166), the arch-Modernist of the Roman Catholic Church. Is it any wonder that Mr. Eddy became infected with liberalistic notions?

The conclusions of these dissecting critics are given with all the aplomb of a man who knows it all; stated throughout in the *ipse dixit* tone and fashion. He either does not care or does not know that many evangelical scholars have again and again pointed out the illogical character of the works of the Graf-Wellhausen-Cheyne-Driver school. It is distressing to note that a writer should go on repeating the traditional conclusions of the negative critics when their processes have been riddled so often by competent evangelical scholars. Such cock-sureness on the part of the Modernists is sorely trying to one's patience. Is not Sherwood Eddy acquainted with the works of Sir William Ramsay, Dean Wace, Edward Naville, Robert Dick Wilson and Melvin G. Kyle? One actually wonders how a professed scholar, taking off a whole sabbatical year for investigation, could possibly skip lightly by the many books that

have been written to uphold the complete integrity of the Bible and the Christian system taught therein.

Of course, our author is full to the brim and running over with evolution. In order to fit the Bible into this theory, which is taken for granted as absolutely proved, the Bible is manipulated and its early chapters, as usual, placed in the limbo of folklore and legend. It is marvelous how enchanted some people have become with the "inspiring" doctrine that they have come up by millions of years of evolution from an animal lineage, and how objectionable to them is the conception that their progenitors have always been one hundred per cent human, having been created directly in the divine similitude.

Dr. Eddy seems to feel entirely competent to go through the Bible with his rationalistic scissors and cut out just what we do not need to accept and what we need to; but we are persuaded that it is only a naive faith that can trust in the mutilated and shrunken part of Christianity that is left at the end of the scissoring process.

What a remarkable faith and logic distinguish this Modernist! He fills page after page reciting the contradictions in the Bible (New Testament as well as Old), as, for example, between John's Gospel and the Synoptics (pp. 148-151), or between the Old and New Testaments (pp. 132, 133); and yet he wants to accept this same maimed, disfigured and discredited book as a true and faithful guide in spiritual concerns! We cannot believe that God would produce such an anomalous book. The Bible represents Him as the God of the natural creation, of history, of all human life, and we believe that, when He makes contacts with these data, He speaks the truth. We have looked over a number of Dr. Eddy's so-called contradictions in the Bible, and, on closer examination and with the use of scholarly helps, we find that in many places the teaching of the Bible, so far from being contradictory, is complementary.

Our Modernist accepts the old Graf-Wellhausen "results," the shop-worn documentary theory, with its talismanic symbols, J, E, P, D. He says: "We have tried to follow the consensus of modern scholarship" (p. 161). He places Deuteronomy (D) at 621 B. C. instead of in the time of Moses. This looks very strange and antiquated to one who has read Robertson (of Glasgow), Orr, Cave, McKim, Bartlett, McGarvey, Dean Wace, Naville, Keil,

Sayce and Kyle. The Priest Code (P) which includes Genesis I, is placed at 500 B. C. That sounds ancient in view of all the conservative works that have been published against it! And Daniel was not composed until 175-164 B. C., in the time of Antiochus Epiphanes. And this is dogmatically asserted in spite of Dr. Robert Dick Wilson's great work on Daniel published in 1917, a book that Dr. Eddy seems never to have seen in his investigations during his "sabbatical year."

Much more might be said about this one-sided and futile book by one who has now definitely aligned himself with the liberalistic party, so that he cannot retreat; but what is the use to continue further criticism? It brings on brain fog and interferes with one's spiritual progress. One turns back to the old Bible for relief: "Forever, O Lord, Thy Word is settled in heaven." "Thy Word is very pure; therefore Thy servant loveth it."

Reviews of Recent Books

The Basis of Christian Faith: A Modern Defense of the Christian Religion. By Floyd E. Hamilton, A.B., Th.M. George H. Doran Company, New York. \$2.25 net.

"A document which claims to teach truth received through revelation from God, but which is inaccurate in historical details where its truth can be tested by external evidence, can never be accepted as a trustworthy teacher of religious truth" (p. 165). This sentence is an example of the penetrating character of this book throughout. It is one of the most notable and effective apologetics for the plenary Christian faith that has appeared for many a year. The theistic view of the world is ably upheld over against the mechanistic view. It is not mere assertion; it is proof. Infidelity is shown to be weak in argument and unsatisfying in tenet. The modernistic conception of the Bible, of Christ and of the Christian system is proved on many counts to be inadequate and logically inconsistent. Our author bubbles over with all kinds of useful information, and seems to be able to guard every point of attack with weapons forged in the domain of argument and fact.

The author is Professor of Bible in Union Christian College, Pyengyang, Korea. In a previous number of the CHAMPION we gave a somewhat extended report of his powerful article on evolution which appeared in a recent number of *The Princeton Theological Review*. The same ability, scientific knowledge and logical sagacity are displayed in this book on every page. The repetitions help to deepen the impression of each argument. It is most gratifying to know that so stalwart and capable a defender of the faith is on the mission field in the Orient where he certainly occupies a strategic position. On the question of evolution Professor Hamilton proves himself a master indeed. His chapter on "The Reasonableness of the Supernatural" is a gem. In other chapters he discusses in the same cogent way the unity of

the Bible, its historical trustworthiness, its integrity, its genuineness and authenticity, the historical and literary criticism of the Old and New Testaments (and what a master he shows himself here), the alleged discrepancies and difficulties of the Bible, the resurrection of Christ, prophecy, and lastly the proof from Christian experience. Get the book, read and weigh it. You will find it one of the outstanding books of the day, and also a work of perduring value.

Can We Believe? Popular Discussions of Fundamental Christian Truths. By Frank M. Goodchild, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$1.50.

It is not to be thought that, because the subtitle of this book is "Popular Discussions," it simply glides over the surface. It sometimes happens, as it does in this case, that the simple, straightforward, common-sense presentation of facts and arguments is the most convincing. The author never loses himself nor causes his readers to flounder in the labyrinth of dialectical subtleties. If Christianity cannot be accepted on a common-sense basis, it is hardly worth defending or promoting. Dr. Goodchild is well known as a staunch evangelical believer, one who does not want to whittle his creed down to a small peg or splinter. He has a big faith, and therefore stands on a broad and substantial foundation.

"Can We Believe?" The answer to his primary question is a stout affirmative. Yes, we *can* believe. And, according to our cordial and courageous mentor, in what great things can we believe? We can believe in the reasonableness of belief; we can believe in God; we can believe in the Bible; we can believe in the virgin birth of Christ; we can believe that He is the divine Son of God; we can believe in the miracles of the Bible; in the atonement; in the resurrection of Christ; in the future life; in future punishment; in the Lord's visible return; and, lastly, in "the almightiness of faith."

It is a most heartening book. It fills the soul with music. It drives away dull care. It provides a cure for pessimism. The willingness to believe great things brings an assurance of truth and fills the soul with great joy. Dr. Goodchild's book is one for which the true believer feels like praising God.

The Self-Disclosure of Jesus: The Modern Debate About the Messianic Consciousness. By Geerhardus Vos, Ph.D., D.D. George H. Doran Company, 244 Madison Ave., New York. \$2.00.

It makes us glad to note that this excellent firm, which is not averse to publishing liberalistic books, is also willing to put its imprint on a solid, profound and positively evangelical treatise like this one from Dr. Vos. The evangelical view is making progress right along, for more and more are the great, outstanding publishing companies ready to issue evangelical books, provided they are written in a sufficiently capable way and in a good literary style.

This is a profound book. It is meant for thinkers. In its pages the deepest of the German and English Biblical critics of the liberalistic school meet their match; yes, their overmatch. Dr. Vos knows the whole field of discussion regarding the person of Christ, especially the problem of His self-consciousness, which is one of the profoundest theological problems that can engage the human mind. Yet, deep as the problem is, its "strategic importance," as the author puts it, cannot be over-estimated. For if the world of scholarship should unanimously decide that our Lord is not divine, and therefore did not know that He was the Messiah of God, it would not be long before that view would gain currency among the people, and then faith in Christianity would be destroyed in all the world. Thank God, He has raised up Dr. Vos and others like him who are able to uphold the evangelical position against all assailants, however erudite.

Our author meets the denial of the Messianic consciousness at every point. He shows the absurdity of Wrede's agnostical attitude. The theory that the consciousness of Jesus was a matter of development is adequately treated and shown to be discordant with the Biblical representation. The truth and error of Albert Schweitzer's "eschatological" theory are clearly shown. Then the various titles given to Christ are considered. The infidel allegation that Christ died a disappointed man is shown to be contrary to the facts. Thus our Lord's full Messianic consciousness is upheld with a penetration and ability that stir admiration for the

author and gratitude to God in the heart of the Christian believer.

The Message from Patmos. By Rev. David S. Clark, D.D. Order from the Author, 2438 North Nineteenth Street, Philadelphia, Pa. \$1.00.

A few years ago we read and reviewed with much pleasure Dr. Clark's "A Syllabus of Systematic Theology," and when the second edition was issued, we also spoke of it with enthusiasm. So when this book on the Revelation of St. John came to hand, we were prepared to give it a favorable reception. And we have not been disappointed. We are willing to admit that the book will not meet with approval on all hands. It does not advocate Premillarianism, but rather opposes it, although very kindly, the author saying that the upholders of that view are always loyal to the Bible. But we must say that our author argues his case strongly. His exposition seems to be satisfactory in most ways. There still linger, we confess, a few dark places; but he himself admits that there are mysteries not yet understood.

The author's chief position is that the book of Revelation was written especially for the seven churches of Asia, as indicated in the prologue, and therefore its portrayals pertain mostly to their times. Chapters IV-XI refer to Jerusalem, the first persecutor of the Christian Church, and her destruction. Chapters XII-XIX refer to Rome, the second persecutor, and her downfall. Then follows Chapter XX, which projects further into the future and includes the binding of Satan, the millennium, the post-millennial period, the general resurrection, and the final judgment of all men. The book concludes by reverting to the historical standpoint from which it begins. The highly symbolical character of many parts of the book is duly recognized, but is applied to historical data in what seems to be a sensible way. The people to whom the message was written would have been likely to understand it better than we more prosaic people do today. Whatever one's views, this book is worthy of study. It is a contribution to the literature of an interesting and important part of Holy Writ.

The First Page of the Bible. By Dr. F. Bettex. The Lutheran Literary Board, Burlington, Iowa. 45 cents.

This is the fifth edition of the English translation of this important work by the late Dr. Bettex, who was one of the most upstanding and capable defenders of the plenary faith that Germany or any other country has ever produced. Between nine and ten thousand copies

of the book have been sold. Everybody is interested in the first page of the Holy Bible. It is and long has been a veritable battle-ground. Dr. Bettex investigated far and wide—in science, history, literature, archeology, etc., and at the same time was a profound Biblical student. In a most satisfactory way, and without any erratic methods of exegesis, he analyzes in detail the cosmogony of Genesis I, and shows that in every instance the Bible agrees with the established results of science. Of course, there may be a number of points on which science itself is uncertain and liable to reversal at any time. On such points no *modus vivendi* can be established. And it would be a mistake to try to do so, because tomorrow the scientists may negate what they assert today. Then the Bible would have been proved to be wrong. We advise the reading of this book, because it will show that no conflict exists between Biblical teaching and true science.

Modernism: What it is; What it Does; Whence it Came; Its Relation to Evolution. By J. M. Stanfield. The Christian Alliance Publishing Company, 260 West 44th Street, New York, N. Y. \$1.50.

If you are not an indifferentist regarding the religious crisis in the church today, but are alert, wide-awake, interested in what is going on, desirous of knowing the truth, you will get this book, and begin to read it, and then you will read it right through to the end. It is a captivating book. A number of excellent books on Modernism have been written, but in some ways this one by Mr. Stanfield is the most informing one that has appeared. It has some unique features. The chapters on "Who's Who in Modernism" tell you just who are the greater and lesser lights on the stage of liberalistic performance. No other book that has been issued contains such a roster. Not only is the long roll of individual Modernists called, but the colleges, seminaries and periodicals which are affected by and afflicted with Modernism are here listed. The book is a call to judgment.

Quotations from the writings of many modernists are given, with the titles of their books and the pages named, so that readers can check them if they wish to do so. Similar quotations in abundance from orthodox scholars are given; and thus the positions of both schools are placed in sharp contrast. The situation on many of the important mission fields is also depicted, showing that Modernism has the same divisive and destructive tendencies there as it has in our own country. Our author includes several

chapters on evolution, and shows that all Modernists accept it, and for that reason, very largely, they *are* Modernists. Evolution is the disease and Modernism is its outward symptom.

We recommend this book for its many merits. It is written in a clear, terse and readable style. The author has read widely and deeply, but his diction is lucidity itself. He is not a professional theologian, but a layman who is deeply interested in the welfare of souls and the spiritual integrity of the church. With sincere pleasure the present reviewer read the book in its manuscript form, recommended its submission to the publishers whose imprint it bears, and wrote an appreciative introduction to it. May this work bear its important message all over the land. May it open many eyes to the present critical situation, and be the means of winning many drifting and doubting souls back to the evangelical fold!

(The) Strength of Religion as Shown by Science. By Charles E. deM. Sajous, M.D., Sc.D., LL.D. F. A. Davis Company, 1914-16 Cherry Street, Philadelphia, Pa.

Our attention was called to this book by a correspondent; so we bought it, and have read it, and will now give our reactions. No doubt it is an honest and earnest attempt to establish an alliance between religion and evolution (which the author constantly calls "science"). He even seems to think that he has shown how the Bible and his favorite theory may live together on terms of amity.

But the effort is a failure—a failure from the viewpoints of science, religion, logic and philosophy. Here are the reasons. First, the Hebrew text cannot be manipulated in the Sajous way without destroying utterly the divine inspiration of the Bible and confidence in its trustworthiness. Dr. Sajous follows the wrong guide when he follows Dr. Fagnani on the Hebrew text; for the latter is known as one of the most radical Biblical critics, who handles everything according to his subjective prepossessions. A much better authority is Dr. Robert Dick Wilson, the great Semitic scholar, who in his recent book, "A Scientific Investigation of the Old Testament," shows that the Hebrew text, as we have it today, is thoroughly reliable in everything essential, so that both the learned and the unlearned can put their trust in its literal teaching. Dr. Sajous' method of turning everything into symbol is much like the ancient, outmoded allegorical method of Origen.

Second, his peculiar view of evolution (which he calls the "modern interpretation") is held by no outstanding authority on the

theory. His idea is that man has not been evolved from an animal ancestry. He never was an animal; not even an animal germ-plasm. Some time in remote antiquity, he says, a primordial human germ or cell (usually known as germ-plasm) was created and endowed with the divine Spirit, and this germ was evolved along its own course until it developed into a human being. This view is not the view of Osborn, Conklin, Kellogg, Hrdlicka, Jordan, Bates, Scott, McMurrich, or any of the rest; for all of them hold that man is the scion of the primates, which were animals and from which both simians and human beings sprang. Moreover, Dr. Sajous has not a scintilla of scientific proof of his theory. Where is there a single fossil of all the marvelous creatures who were the sires of man back to the original primordial cell? Not one has ever been found. Dr. Sajous' novel view is all speculation, and wild speculation at that.

In this book the opinion is stressed again and again that all organic species have been distinct since each original germ-plasm was created. The boundary between species, the author avers, has never been crossed. This again differs widely and radically from official evolution. Every advocate hitherto has insisted on transformism. Our author advocates fixism. He is more of a creationist than an evolutionist, but seems not to know it. He even quotes the recurrent Biblical phrase, "each after its kind," in support of his view.

In spite of his claim that man is not the offspring of animals, our scientist insists that man has animal propensities, given him in the creation of the primordial germ, and this animalism constitutes his "original sin." He rejects with scorn that idea of the fall of Adam, but hugs to himself the idea that man's sin is due to his animal heritage. What science! What logic! What theology! If God created man with such brutal predilections, then God is the author of sin. He kept man for ages in a state of animalism. Then, when man became really man, all that heritage was sinful. This is as crude ethics as it is crass religion. Animals are not sinful. Man only, because he was created a moral, free and rational being, is capable of sinning, and his sin comes from his wrong self-willing, not from innocent animals. Cannot ethical thinkers see that moral evil can have only a psychical source?

It is absurd to say that man was created in the divine image at the time when God made the first human germ-plasm. Just when did he develop a reasonable and immortal soul? What became of all his predecessors? The fact

is, to put it briefly, Dr. Sajous' book creates more problems than it solves. In fact, it solves none. The Bible, accepted in the orthodox way, gives the only rational and adequate account of the cosmos and the human family. Thank God for it. It is indeed and in truth "a lamp to our feet and light to our path."

The Progress of Old Testament Prophecy. In the Light of Modern Scholarship. By W. J. Farley, M.A., B.D. Fleming H. Revell Company, New York, Chicago, Toronto.

Mr. Farley's book has not a few commendable features. Beginning with the chapter on the "Canon of the Old Testament," and a general view of Hebrew prophecy, he traces the progress of prophecy from the time of Moses to that of Malachi. In connection with almost every chapter there are useful notes upon moot points. The style of the book makes it pleasant reading. The contents of the book show, to a marked degree, the influence of the radical criticism so current today. Mr. Farley himself seems to occupy a somewhat mediating position. His treatment of his great subject, while necessarily sketchy, is one of the sanest discussions that I have seen *from the school* to which he belongs. I venture to notice an error into which, it seems to me, Mr. Farley has fallen. He cites Calvin as holding the view that the book of Jonah "offers us all the marks of the parable or allegory." How he happened to make such a statement is a little difficult to see. An examination of Calvin's Commentary on the book of Jonah will convince any one that he regards the book as historical. I might mention other instances in which Mr. Farley seems to me to commit himself to positions that are untenable. I can only hope that his book will lead some qualified person holding what I believe to be a more scriptural position than Mr. Farley, to give us a book on the progress of prophecy that will be characterized by the excellencies of his discussion without its defects.—W. M. McPheeters.

The Virgin Birth. A Study of the Argument For and Against. By F. Pierce Ramsay, Ph.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh.

The author of this little book has since its appearance passed away. Perhaps, having known and esteemed him for some forty years, I may be pardoned a personal word. When I first met him I was impressed with the vigor, clearness and acuteness of his mental processes. The passing years increased my admiration for these characteristics of Dr. Ramsay. But during that period he matured in yet more important

qualities. I refer to the graces of the Christian life. Always a lover of truth, he came more and more to speak the truth in love. His zeal did not abate, nor did his convictions weaken with the passing years, but the expression of both was increasingly tempered by meekness and gentleness of spirit. When I last saw him in September, it did not occur to me that he was so soon to be called away from us, and enter upon a higher stage of service. He had planned much work, which, had he been permitted to carry it on to completeness, would have made a real contribution to Christian literature. I can only hope that some of it was left in such form as will make it possible to publish it.

But to return to the little book immediately under consideration. It relates to a topic that has in recent years engaged much thought and attention. If one desires to see the subject of the Virgin Birth treated in an irenic spirit and yet at the same time in a scholarly way, he cannot do better than purchase Dr. Ramsay's book. It has a charm of style that makes it easy to follow his arguments. It will be intelligible to Christian men and women generally, as well as to ministers. One of the most valuable parts of the book is Dr. Ramsay's discussion of the doctrinal significance of the Virgin Birth. In the chapter treating this subject he mentions no less than eight important doctrines of Scripture, one's view of which will be affected by his view of the Virgin Birth.—W. M. McPheeters.

Ministerial Life and Work. By W. H. Griffith Thomas, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. \$1.75 net.

One feels touched as one reads the "Foreword" to this valuable book. It is written by Mrs. Alice Griffith Thomas, the wife of the lamented author, friend and teacher. She tells us that Dr. Thomas had meant to revise and partly rewrite the original work, and make it wider in scope; but death overtook him before this task could be accomplished. However, Mrs. Thomas and her daughter have since made the needed revision, and have done their work so well that we can give the work our heartiest commendation, and that to ministers of all denominations. The parts of the original work which applied specifically to the Church of England have been mostly eliminated, making the book an excellent manual for all true preachers and pastors. It will prove a most helpful book to ministerial students, to instructors, to pastors, and to all Christian workers who minister as prophets of God.

Look at the table of contents—how suggestive for the minister! Part I, The Man; Part II, The Work. Under these two major heads are gathered all the important items in a minister's life of service. The material is so arranged and classified by means of logical divisions and sub-divisions that the book is well adapted for classroom purposes as well as for systematic general reading. The last chapter, "Some Problems," brief as it is, is worth more than the price of the book. We welcome this excellent, up-to-date and inspiring addition to the department of practical theology.

His Sure Return. By Norman B. Harrison, D.D. The Bible Institute Colportage Association, Chicago. Paper bound; 25 cents.

Another good book comes to us from the pen of Dr. Harrison, pastor, Bible teacher and evangelist. He believes unflinchingly in the personal return of Lord Jesus Christ to this world to redeem and glorify it and to reign forever. So do we all. Good evangelical believers may differ on some of the features of His personal and visible return, as, for example, our good friend, Dr. David S. Clark, who is no premillarian, and Dr. Harrison, just as able and sincere, who upholds the pre-millennial view in his book. It is a valuable contribution. In a series of alliterative chapters it sets forth graphically the Proof, Purpose, Period, Portents, Prospect and Personnel of Christ's second advent. Under all these heads the Biblical basis is fully given, and then the argument to be deduced is elaborated. In the supplement the history of the doctrine from the apostolic times is recited, and a most extended bibliography is given. Surely, if anything is made plain in the Holy Scriptures, it is the personal apocalyptic return of our Lord to close the present dispensation and inaugurate the eternal day when "there shall be new heavens and a new earth wherein dwelleth righteousness." The Bible does not teach the doctrine of a gradual coming of Christ according to the law-bound and earthly-minded Modernists enslaved to the doctrine of evolution.

The New Covenant: A Lost Secret. By Anna Ross. The Armac Press, Dundas Street, Toronto, Canada. Paper bound; 30 cents; four for \$1.00.

Mrs. Ross is the author of the impressive little book, "Prayer, a Neglected Weapon," which we reviewed some time ago in this department. In this later book she enters into the secret of the spiritual life. It is a life of absolute confidence in the covenant-keeping God, with whom we enter into a solemn pact

in our baptism and conversion. We are glad that she places due stress upon the sacraments and ordinances of the church. God's various covenants in the Old Testament and finally the New Covenant in Christ are described in order to show that His share of the contract may be absolutely relied on, and therefore we ought to live the life of true, unfaltering faith. That mighty Scotch preacher, Ralph Erskine, relied on the covenant-keeping God, and wrought wonders for Christ. Mrs. Ross has given us a refreshingly spiritual little book.

Evolution at the Bat: A Debate. By J. Lewis Smith, D.D., and Edwin T. Brewster. Baptist Fundamentalist, 1166 Trestle Glen Road, Oakland, Calif. 50 cents.

This was a whirlwind of a debate. It was not an oral discussion, but a written one, and was first published in Dr. Smith's paper, the *Baptist Fundamentalist and Bible Student*. Professor Brewster is a militant person, and believes in trying to answer the opponents of evolution. It seems that he cannot secure space in the scientific journals; so he tries to get it in the journals of Christian opponents. There was a good deal of wild shooting by both parties in the debate; but, on the whole, we think Dr. Smith got the better of his opponent, because he showed plainly enough that evolution is far from being proved, and therefore should not be taught as science in a dogmatic way; also that it is contradictory of the clear teaching of the Bible, and therefore invades the realm of religion, which makes the teaching of it in our public schools a plain violation of a fundamental principle of our government.

To show that evolution is theory, not science, we cite the so-called evolution of the whale—one of the items on which Professor Brewster insisted. The whale was once a four-legged land animal. For some reason he began to take to the water. Through unnumbered ages his descendants followed suit and indulged this aquatic propensity, until at last they lost their legs and became whales. Their size also increased from comparatively small land animals to their present gigantic dimensions. All this process continued through ages on ages! Now, cannot every one see that this is not science, but speculation? And why, in the name of common sense, would a land animal, adapted to his environment, want to become a water animal? Evolution is mere speculation; therefore, for the sake of science itself, if for no other reason, it should not be taught anywhere in a dogmatic way.

Additional Book Notes

It is a pleasure to receive books and tracts from the Bible League, 40 Great James Street, Bedford Row, W. C. 1, London, England. We know that they always stand firm, correct error, and defend the truth. A tract of rare value is "The Progress of Revelation," by Oxon, with a gracious introduction by W. H. Griffith Thomas, D.D., who has now gone to his reward. Certain Modernists are constantly finding fault with the moral teaching of the Bible, especially the Old Testament. This book shows that this so-called "defective morality" lies in the imagination of the critics and not in the Bible when rightly interpreted.

Just as cogent is another tract entitled "The True Value of the Old Testament," by Rev. A. H. Finn. It is a reply to certain liberalistic statements made by a noted dean some time ago in Westminster Abbey. Mr. Finn, as we know from his former books, has the ability to uphold the evangelical view of the Bible against all gainsayers, and in this book he replies to the worthy dean with much force. The dean's attitude toward the Bible is untenable. Price of the tract, sixpence.

Marshall Brothers, London, England, send us a tract entitled "Truth Triumphant," which comprises addresses delivered at a great meeting in Albert Hall, London, under the auspices of the Fraternal Union for Bible Testimony, which has been organized for the support of the full inspiration of the Bible. Thousands of people attended this meeting and gave rapt attention to addresses on the side of a positive faith over against the nullifying Biblical criticism. The addresses were by Sir James Startin, the presiding officer; Rev. E. L. Langston, Rev. Colin C. Kerr, Rev. W. Graham Scroggie (so well known in this country), and Rev. E. A. Carter, president of the organization. Price one shilling.

Our good friend, Dr. James M. Gray, president of the Moody Bible Institute, has just published, in a dainty booklet, a touching sketch of Andrew Bonar, the Scottish saint. It is really more of portraiture than a biography, showing in three chapters that Bonar was a man of prayer, a pattern of humility, and an example to ministers. 5 cents a copy; 40 cents per dozen; \$2.75 per hundred.

The Bible League of Great Britain (address given above) also sends us a booklet with the suggestive title, "The Weapons of our Warfare," which is an address delivered at an annual meeting of the Bible League some years

ago by the late and lamented Dr. W. H. Griffith Thomas. He expresses regret that controversy is necessary, but holds that men of true and earnest faith dare not keep silent when the ramparts and citadel of Christianity are being assailed. The weapons that must be used, he says, are the fatal "admissions of the negative critics," "the researches of scholarship," and, most important of all, "the witness of our Lord to the Old Testament." Post-free, 1d; 12 copies 7d; 50 copies 2s.6d; 100 copies 3s.6d.

And here come along from the Bible League of Great Britain two tracts by Professor Robert Dick Wilson, with these titles: "Why I Believe the Old Testament to be True," and "Foreign Words in the Old Testament." In these leaflets Dr. Wilson meets the junketing critics on their own ground. They boast so much of their "modern scholarship." Well, here they can have their fill of that kind of scholarship, and of ancient scholarship, too. But there is not mere dry scholarship in these leaflets; they pulsate with verve and appeal and faith. The evidential value of the foreign words is very strong. These booklets are listed at one penny each of English money. Have your book dealer order them for you, with all the other tracts mentioned in these notes as coming from the Bible League. When they come, sit down, and read, and ponder, and thank God that He has raised up such valiant and competent defenders of the faith.

A number of tracts and booklets have come to hand which are worthy of commendation (except the last one named). We regret that as much space cannot be given them as they deserve. "Modern Science and the Youth of Today," by Harry Rimmer, is written in his usual vivacious way, and states the issue against evolution so cogently that we do not see how any scientist who reasons at all can continue to uphold the doctrine. Research Science Bureau, 5141 Angeles Mesa Drive, Los Angeles, Calif. 15 cents.

It would be a good plan to send 4 cents (35 cents per dozen) at once to Book Service, 1217 Market Street, Philadelphia, Pa., and get Dr. Walter B. Greenway's tract, "The Camel's Nose in the Church's Tent." It tells you about the cryptic work that is going on in many of the churches. It is an exposure of the inside boring methods of Modernism.

"Entrusted with the Gospel" is the title of Dr. Clarence E. Macartney's address to the students of Union Theological Seminary, New York. It has been issued in tract form. What a brave act it was to speak such plain truth

and bear so clear a testimony for the orthodox faith in the most outstanding liberalistic seminary in this country! Here was no discourtesy, and yet no compliance. Address Wilbur Hanf, Pub., 1724 Arch Street, Philadelphia, Pa. 15 cents.

The Bible Institute, 536 South Hope Street, Los Angeles, Calif., issues a leaflet warning the Christian people of America against the American Association for the Advancement of Atheism. This leaflet sets forth the destructive principles of that organization, and shows the sinister effect on Christianity and civilization if those principles should be generally adopted. Send for it. 2 copies 5 cents; 10 for 25 cents; 100 for \$2.00. This leaflet should be scattered broadcast.

A strong argument on the right side is presented in a booklet entitled "Shall We Christians of the New Testament Keep the Old Testament Sabbath?" written by Professor John Theodore Meuller, of the faculty of Concordia Theological Seminary, St. Louis, Mo. You cannot miss the point if you send for this booklet. Many people today are troubled about the keeping of Sunday instead of the old Jewish Sabbath. This book will prove helpful to them. The Lutheran Literary Board, Burlington, Iowa. 10 cents per copy; 100 for \$6.00.

Our good friend, Dr. A. C. Gabelein, who has written many books, and all of them helpful, has just published a touching little story, with the striking title, "The Sermon that Never was Preached." He declares that it is founded on facts. It proves that, when crises come, nothing but the simple faith of the gospel of Christ can comfort the heart and assuage the grief. Publication Office "Our Hope," 456 Fourth Avenue, New York. 25 cents.

But here is something quite different. We have read Dr. Henry Sloane Coffin's brochure, "Why I am a Presbyterian," originally published in *The Forum*. Well, well, if these are the reasons for being a Presbyterian, that great church has little excuse for being; it stands for nothing distinctive. It is a sort of religious olio. According to this liberalistic representation, Dr. Coffin could be almost anything else as well as a Presbyterian. He has no determinate convictions. His lax views can be accounted for on his own confession; for, while he was born in a Presbyterian home, he was educated amidst decidedly un-Presbyterian and liberalistic environments; a fact which teaches us the important lesson that, if we are going to save the evangelical church from radicalism and final collapse, we must have staunchly evangelical theological schools.

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FOUND—In clearing storage we found a small lot of Sermon Books—GREAT SERMONS BY GREAT PREACHERS. We returned many orders, thinking we were sold out. If you want a copy order early. Price \$1.25. We also discovered a small lot of ALTAR and RING—a Beautiful Wedding-Day Souvenir. We also returned many orders for these. If you want a bargain order at once. Price 50 cents each. Address Frank J. Boyer, Reading, Pa.

DAMAGED BOOKS—We have a few more Damaged Books left. Will send any named below, prepaid, at small price named. Christianity and Positivism, by *McCosh*, cost \$1.25, for 60c; From Pulpit to Poorhouse, cost 75c, for 25c; Christ and His Religion, cost \$1.50, for 40c; Concessions of Liberalists to Orthodoxy, cost \$1.50, for 40c. We also have a quantity of paper cover, Life of Moody, all new and perfect, will sell at 7c each, regular price 12½c. Bible Champion, Reading, Pa.

FOR SALE—Address on Second Coming of Christ, paper, 224 pp, 25c; Prayers offered at 62d Congress, by *Dr. Couden*, paper, 137 pp, 50c; The Time of the End, *Dean*, cloth, 166 pp, 50c; Daniel's Great Prophecy, *West*, 307 pp, cloth, 75c. All good condition. All prepaid. Address B.C.C., Bible Champion.

LIKE NEW BOOKS—Pronouncing Bible, sheep binding, with Books of Psalms in meter, \$1.25; N. T. Annotated Paragraph Bible, 8 vo., \$1.00; The Old Way, *Rhoads*, 50c. Complete set Homiletical Commentary on the Old Testament, 21 volumes, good as new condition. Cost \$60.00—will sell for \$20 cash. All like new, all prepaid. Address S.L.D., Bible Champion, Reading, Pa.

NEW BOOKS CHEAP—Chosen of God, *Lathe*, (\$1.25) for 65c; Municipal Reform Movement, *Tolman*, (\$1.00) for 40c; Methods & Principles, *Winship*, (\$1.00) for 50c; The Growth of the Kingdom, *Gulick*, (\$1.50) for 65c. Greater Life Work of Christ, *Patterson*, cost \$1.50—75c; Getting One's Bearings, *McKenzie*, cost \$1.25 net—for 75c; Unselfishness of God, *Smith*, cost \$1.25, net—for 65c; Personal and Practical Christian Work, *Horton*, cost \$1.50, for 85c; Life of Abraham Lincoln, in 2 vols., cost \$2.00, for \$1.00; American Bookmen, cost, \$2.00, for \$1.25; Parallel Gospels and Reference Passages, cost \$1.50, for \$1.00; Life of Christ, illustrated, cost \$2.50, for \$1.50; one vol.—Revelation—of Biblical Illustrator, cost \$2.50, for \$1.00; Foster's Essays on Decision of Character (cost \$1.50), for 50c. All prepaid. Address A.B.A., Bible Champion, Reading, Pa.

FOR SALE—Postpaid. Good condition. New Testament with Notes, 50c; Abridged Cruden's Concordance, paper, 30c; Fleetwood's Life of Christ, cost, \$3.00, \$1.25; Young People's Bible History, cost \$2.50, 75c; Won by Prayer, or Life and Work of Rev. Oshikawa, 50c; Pulpit and Grave, *Wheeler*, paper, 20c; Christian Love,

Edwards, 40c; Life and Services of Andrew G. Curtin, *McClure*, cost \$2.50, 50c. Address M.H.H., Bible Champion, Reading, Pa.

SECOND-HAND BOOKS CHEAP—Prices in parenthesis are what books cost new. *Hamilton's* Mexican Hand Book, Ills., (\$1.50) for 35c; Relations of the Republic and Laws of Religious Corporations, *Kynett* (\$2.50), for 50c; *Dewey's* Works (\$2.50), for 75c. All fully worth price asked. All sent prepaid. Address, O. P. R., Bible Champion, Reading, Pa.

FOR SALE—Books like New. Figures in parenthesis show what they cost. Will mail any book prepaid for 50c. Romance of Providence, (\$1.50); Christianity and Science, (\$1); Nature and Culture, (\$1.00); How to Gesture, (\$1.00); Modern Cities, (\$1.00); Fifty Years, (\$1.00); Henry Boynton Smith, (\$1.00); Protestant Church in France, (\$1.25). Address, A.B.B., Bible Champion, Reading, Pa.

NEW BOOKS—Universal Encyclopedia, 6 vols., cloth, cost \$15—for \$7.50; American Bookman, *Howe*, cost \$2.50—for \$1.25; Life of Abraham Lincoln, 8vo. cloth, 2 vols., like new, \$1.25; Growth of the Kingdom, *Gulick*, cost \$1.50, for 60c. All new from an unused library and tops show a bit of shelf exposure. Sent prepaid. Address S. S. T., Bible Champion, Reading, Pa.

FOR SALE—NEW. Christianity's Greatest Peril, *Eckholm*, (\$1.50) for 75c; Mythical Interpretation of the Gospels, *Thorburn*, (\$2.00) for \$1.00; Christ, His Nature and Work, (\$1.75) for \$1.00; Up in Maine, 6th Ed., *Day*, (\$1.00) for 40c; Chat About Celebrities, *Guild*, (\$1.50) for 85c; Way of the Preacher, *Kern*, (\$1.25) for 65c; Growth of the Kingdom, *Gulick*, (\$1.50), for 65c; Artists and Arabs, cost 75c—for 40c; A Study in Pedagogy, (75c) for 40c; S. S. Normal Class, for 25c; Life's Everydayness, for 30c; Good Tidings, (35c) for 20c; Sanctified Spice, *Peters*, (75c) for 40c; Pleasures of Literature and Solace of Books, *Shaylor*, (75c) for 40c; The Listener in the Church, (35c) for 20c; *Wasson's* Religious, Social and Political Essays, (\$1.50) for 65c; Great Books as Life Teachers, *Hillis*, (\$1.50) for 75c. All prepaid. Address R.S.T., Bible Champion, Reading, Pa.

FOR SALE—Cost price in parenthesis—Latin Grammar, *Harkness*, 35c; Introduction to Latin Composition, *Harkness*, (\$1.35) 65c; Outline of Theology, *Hodge*, (\$1) 50c; Sacred History, *Kurtz*, (\$1.30) 50c; Apocalypse Unveiled, 2 vols., (\$2.00) 85c; Manual of Gesture, *Bacon*, (\$1.00) 50c; 100 Great and Memorable Events in U. S. History, demption (75c), 30c; Premillennial Essays, cloth, 528 pp (\$1.50), 40c. All prepaid. Address H. M.M., Bible Champion, Reading, Pa.

NEW BOOKS—These books all cost \$1.50 each. will sell any one for 75c, prepaid. Paradoxical Pain, *Harbin*; Progress of Religious Freedom, *Schaff*; The Higher Critic's Bible or God's Bible, *Burns*; Steps Unto Heaven, *Carpenter*; Divine Movement in Israel, *Porter*; The Life that Really Is, *Abbott*. Address, N. O. P., Bible Champion, Reading, Pa.

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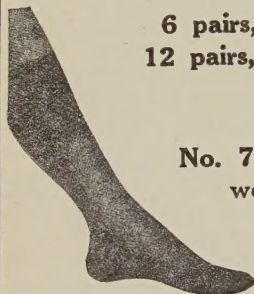
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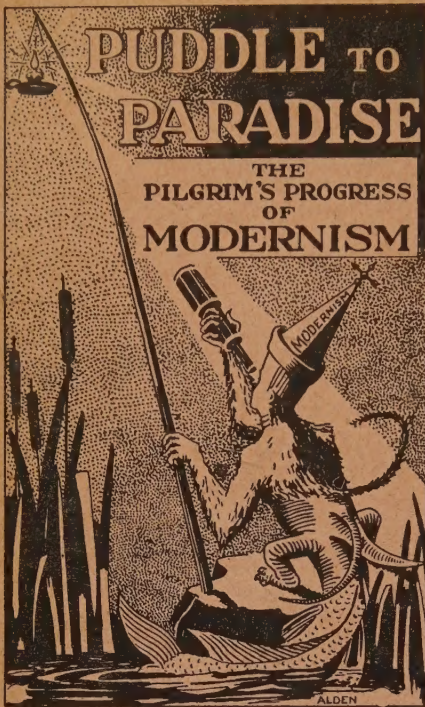
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Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

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takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

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